THE

CHRISTIAN OBSERVER.

N°. 3.] MARCH, 1802. N° 3. Vol. I.

MISCELLANEOUS DEPARTMENT.

THE LIFE OF SIMON PETER, THE APOSTLE.

Simon, the son of Jonah, a native of Bethsaida in Galilee, where he became acquainted with our Saviour, was settled at Capernaum, a city on the lake of Gennesareth, at which place he exercised the occupation of a fisherman, and was probably at that time a married man.

These scanty memoirs of the origin and early life of Simon, are little calculated to amuse curiosity. We have here a specimen of the biographical style of the sacred penmen; who all conspire in one design, and whether they write of Abraham, of Paul, or of Peter, mean to lead us to the knowlege of Christ, from whom those great men derived every valuable distinction. Whatsoever is irrelevant to this end, however curious or interesting, seems to be consigned to oblivion. Keeping this remark in view, as we delineate the character and record the life of Simon, it shall be our endeavour to illustrate the grace and power of the Redeemer, as they were displayed in that Apostle.

There is room to conjecture, that, previously to Simon's acquaintance with Jesus, he had been a disciple of John the Baptist, and, under his instructions had become acquainted with that repentance towards God, which is the best preparative to faith in Christ. This conjecture we found on the circumstance of his brother Andrew being one of the two disciples of John, to whom he pointed out Jesus Christ as the Lamb of God; as well as upon the readiness Simon shewed to wait on Jesus, and the distinguished reception he met with from him. No sooner had Andrew ascertained that Jesus was the Messiah, than he announced the discovery to Simon, as to one who also eagerly looked forward to his advent, and would hail with joy the rising of that bright Morning Star. Nor was he deceived. Loving the truth and anxious for farther manifestations of it, Simon instantly accompanied his brother to Jesus; and was received by him in such a manner, as seems to prove his integrity, as well as to predict the lustre of his future character. For as soon as Jesus beheld him, he said, *Thou art Simon, the son of Jonah; thou shalt be called Cephas*, a stone, or rock. If these considerations, connected with the idea, that the grand object of John's mission was to prepare a people for the Lord, and the probability that Jesus would select some of his disciples from the school of that venerable prophet, appear sufficient to justify our conjecture, we have here an exemplification of one grand rule of Christ's moral government, *To him that hath shall be given, but from him that hath not, shall be taken away even that which he hath.*

Soon after this interview, as Simon and Andrew were fishing on the lake, Jesus invited them to become his followers, with the assurance, that he would raise them from their humble occupation, to the nobler employment of *fishers of men.* This promise, intelligible as it is to us, was probably, at that time, somewhat enigmatical to them, as their prejudices respecting the temporal reign of the Messiah, naturally led to the misconstruction of our Lord's figurative language. Nevertheless, their hearts being prepared for the good seed of God's word, and believing at the same time Jesus to be the Messiah, they yielded him a free obedience; though without well understanding the nature of his kingdom, or to what extent he meant to engage their services.

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Let us pause, in order to make a few observations on the character of Simon, as well as on the extraordinary procedure of Divine Providence, in selecting the Apostles of Christianity from among the fishermen of Galilee. From the Gospel History we are perhaps authorized to sketch the following outline of Simon's character.—To a hardy and muscular frame, he seems to have united a clear and vigorous understanding; unimproved, indeed, by human science, but not wholly uncultivated, nor uninstructed in the law of the Lord. His ingenuous nature seems to have known no disguise. His imagination fervid, his heart feeling, his passions strong, his spirit bold and decisive, he was ever prompt to speak and to act; but from such a modification of character he was too frequently betrayed into faults, which are seen and avoided by minds little capable of those generous feelings, which flourished in the breast of Simon. Upon this character, piety stamped genuine worth; giving it its true direction, and rendering him willing to be taught, and apt to learn. Such was the man, whose fire the lowly Jesus was to temper, whose rashness he was to correct, whose self-confidence he was to cast down, and on whose fervid and bold spirit he was to engraft the meekness of heavenly wisdom

To the intelligent Christian, the wisdom of Jesus Christ in the selection of his Apostles, needs no justification. He traces in it the same great hand, which created the world from nothing. He sees the mouths of infidels shut, who would persuade us, that the fishermen of Galilee were equal to the fabrication of the glorious Gospel, and to the task of imposing its authority on the learned and the great, the rich and the wise. At Athens and Jerusalem, in the days of our Saviour as in our own, learning and philosophy were little connected with humble inquiry and sober thought. The Jew driveled, and the Greek raved Then, as now, the fiercest and proudest opponents of our humbling faith, were the boasted disciples of science and philosophy. Galilean fishermen were more docile in learning the self-denying doctrines of the cross, than the scholars of Gamaliel were in unlearning the prejudices they had imbibed from their master. We therefore conclude, not only that the truth of Christianity was more strongly asserted, and the power of God more illustriously displayed, by their appointment; but that they were, in fact, the fittest instruments which the Jewish nation, at that time, furnished, and probably, for various reasons, the fittest instruments which human nature, in its present state, in any age or in any country, could furnish.

Here, however, there is a danger of pushing our conclusions to unwarrantable lengths. The partial advocates of an unlearned ministry should remember, that the gift of tongues superseded the painful discipline of schools and colleges; and that the luminous and energetic inspirations of the Spirit, would be degraded by a comparison with the slow deductions of reason, or the cold productions of mechanical rhetoric. We, who claim no such aids, must be content to burn our lamp, and to ply our studies; never however losing sight of this solemn truth, that it is the exclusive prerogative of religion, to make us truly wise, and good, and useful, and happy.

As a previous step to his exaltation to the Apostleship, Simon was called to a personal attendance on our Saviour. Under this great teacher, he was to be emptied of himself, and freed from those inveterate Jewish prejudices, which were likely to take strong hold of a mind constituted like his. His rude manners were also to be humanized by the benign converse of his Lord. From him he was to learn a doctrine without error. In him he was to behold an example without spot. And thus was he fitted, in common with the other Apostles, to receive the mantle of their ascending Lord. Would to God, that our young candidates for Holy Orders, considered well the solemn responsibility of the office to which they aspire! Then would they feel the force of the words of Moses: *Send by whom thou wilt send, but*

send not by me. Or, if animated by a portion of Isaiah's fire, they freely offered their services in the sanctuary, they would, at least, be sensible of the necessity of themselves previously undergoing a strict discipline in the school of Christ, before they stood forth as teachers and examples of the flock.

About a year after Simon became the Disciple of Jesus, the miraculous powers of his Master were displayed on two occasions, which nearly concerned him. His wife's mother was raised from a sick bed, and honoured with an opportunity of evincing her gratitude, by ministering to Him, who had restored her to health. But though this species of miracle was calculated to produce the strongest sense of personal obligation, it seems (perhaps from the commonness of its occurrence) by no means to have affected his mind with the wonder, awe, and faith, which were produced by the miraculous draught of fishes.

For when Simon, who had been fruitlessly toiling all night, and who, without any hope of success, had reluctantly let down his net once more, at the command of Christ, saw that the draught of fishes was so great as to break the nets, and to fill both the ships till they began to sink, his astonishment was inexpressible; and the fervid piety of his mind discovering itself in his expressions, he threw himself at the feet of his master, and exclaimed, *Depart from me, for I am a sinful man, O Lord!* But our Saviour cheered the humbled spirit of his servant, and both to confirm and illustrate the promise originally made to him, said, *Fear not; from henceforth thou shalt catch men.* And no sooner had Simon and Andrew, and James and John, brought their ships to land, than they laid aside the trade of fishermen, and wholly devoted themselves to the service of Christ. By this miracle, Simon was taught to whom he was to look for direction in his ministry, and to whom he was to ascribe the glory of its success.

Not long after, our Saviour thought proper to initiate his Disciples into the ministry for which they were designed, and to set them apart for it by a solemn ordination. The process of this important transaction deserves our notice. First, he excites the pity of his Disciples for the perishing souls of sinners, by pointing out to them the deplorable state of the multitudes who flocked to his ministry, but who were as sheep *scattered, and without a shepherd.* He then rouses their zeal, by remarking, that the harvest was plenteous, though the labourers were few; and exhorts them to pray to the Lord of the harvest, to send forth more labourers into his harvest. When dispositions suitable for their work had been thus raised in them, he himself retired to a mountain to pray for them. Having spent the night in intercession, in the morning he collected his Disciples, and from their number selected twelve, whom he named Apostles, and whom he invested with power to cast out unclean spirits, and to heal every manner of disease. Simon had the honour to be the first nominated; and on this occasion he publicly received from our Lord the distinguished appellation of Cephas, or Peter, which was descriptive of the strength of his character, as well as in allusion to his being one of those twelve spiritual stones, on which the Church was to be founded, Jesus Christ being the head stone of the corner. How interesting is the scene! The fainting sheep and the sympathizing shepherd, the praying Disciples and their interceding Lord, form a picture which every Christian Bishop, and every candidate for Holy Orders, should ever have before his eyes.

The next incident we shall mention, as serving to throw any particular light on the character of this great Apostle, took place immediately after our Saviour had made an astonishing display of his power, in the multiplication of a few loaves and fishes. Having sent his Disciples across the lake in the ship which attended him, he dismissed the multitude, and retired, as was his frequent practice, alone, into a mountain to pray. But at the fourth watch of the night, while the Apostles were

painfully rowing against a contrary wind and high sea, Jesus went to them walking on the water. Neither their courage, nor their piety, nor their miraculous gifts, could sustain the shock of this wonderful spectacle; but they were *troubled*, saying, *It is a spirit, and cried out through fear.* But our Saviour's well known voice soon calmed their terror, *It is I*, said he, *be not afraid.* Mark the rapid and violent transition which took place in their minds, and learn to guard against such transitions. St. Peter had probably, the moment before, been strongly agitated with fear. He is now rapt in admiration of the power of his Lord, and is even possessed by a desire to prove the strength of his faith, by walking with him on the sea. Hurried away by his ardent feelings, and not reflecting, whether he had any warrant for this adventurous display of faith, or whether in attempting it he acted from right motives, he exclaimed, *Lord, if it be thou, bid me come unto thee on the water.* He received the permission he solicited, leaped on the water, and, sustained by Omnipotence, walked on the waves to go to Jesus. But when he observed the boisterous wind, he was *afraid*, and beginning to sink, he cried *Lord, save me!* And immediately Jesus stretched out his hand, with this gentle reproof, *O thou of little faith, wherefore didst thou doubt?*

We have already censured the self-confidence of St. Peter in this attempt; but let not the frigid son of syllogism and demonstration deride the error of this illustrious Apostle. It was an error which none but a St. Peter was likely to commit; and he, who seeth not as man seeth, tenderly turned his censure, rather to the weakness of Peter's faith, than to his presumption of its strength. Yet happy had it been for the Apostle, if this impressive lesson had precluded the necessity of that more humiliating one, which he afterwards received in the palace of the High Priest.

The next morning, Jesus preached to the people in the Synagogue at Capernaum, when many of those were present, who, the day before, would have made him a king; and endeavoured to shew them what was the true nature of his kingdom. He proposed himself to them as the true manna, and the living bread, which he would give for *the life of the world;* and this declaration he peremptorily confirmed, by saying, *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.* But the doctrines of the atonement and faith in Christ, which were couched under this highly figurative language, appeared to the people unintelligible and absurd; and so generally were they offended, that from *that time, many of his Disciples went back, and walked no more with him.* On this occasion, Jesus addressed to the twelve this pathetic inquiry, *Will ye also go away?* Though probably they also were amazed at his doctrine, yet the miracle of the last night was too recent to allow them to entertain a doubt of his divine authority, and St. Peter answered, with his constitutional ardour, *Lord, to whom shall we go? Thou hast the words of eternal life: And we believe and are sure that thou art the Christ, the Son of the living God.* To confirm his Apostles in this fundamental point of Christianity, Jesus soon after asked them, *Whom do men say that I am?* and after he had heard the various opinions which were in circulation, he put the question, *but whom say ye that I am?* Here again the zealous Peter fervently replied, *Thou art the Christ, the Son of the living God.* Our Lord immediately avows the character which St. Peter had ascribed to him, applauds the faith which, under the form of a servant, could recognise the Only Begotten of the Father, pronounces him blessed, and declares that this grand discovery was not the effect of human sagacity, but of divine revelation. Then, in allusion to the name he had given him, Jesus added, *Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.*

So warm a testimony could not fail to set St. Peter very high in the estimation of the other Disciples of our Lord; and it seems to have had the effect of raising him too high in his own. Of this he not long after gave a strong indication. For Jesus having established his Disciples in the primary truth noticed above, began now to develop a second, equally necessary to salvation, though more opposed to the proud and carnal reasonings of men. He predicted his sufferings and death; but they neither understood the necessity of his death, nor the glorious effects which were to flow from it. The idea of a *crucified* Lord was subversive of all they had been taught to hope from the Messiah's advent, while it stood directly opposed to that love of human praise and distinction, and to that fear of worldly shame, which form so striking a part of the character of fallen man. Nor can we wonder that they should stumble at a doctrine, which many reputed wise, even in our own day are pleased to call foolishness. Here again Peter betrayed the worldliness of his spirit, as well as his characteristic rashness; for taking his Master aside with affectionate freedom, he tried to dissuade him from his purpose, *Be it far from thee, Lord! this shall not be unto thee.* The severity of our Lord's reproof, proves that there must have been something exceedingly wrong in the spirit, which dictated these words of Peter; for he turned. and said to him, *Get thee behind me, Satan: thou art an offence unto me; for thou savourest not the things which be of God, but those that be of men.* Let the *rational* Christians, who reject the doctrine of the atonement, or who plead for the love of human praise, or the fear of worldly shame, as lawful motives of action, explain on what ground, upon their principles, this favoured Disciple could merit such pointed reprehension.

This failure of St. Peter's did not forfeit his Master's confidence. He knew the man, and how to free him from his constitutional defects. He selected him along with James and John to be the witnesses of his transfiguration, and of the conversation he then had with Moses and Elias respecting *his decease*; on which occasion we find him manifesting his usual want of consideraton. By this manifestation of the glory of Christ, the Disciples were made more docile and respectful; such freedoms as St. Peter had lately taken were checked; and by the testimony of their Legislator, and the greatest of their Prophets, they were taught to consider the sufferings and death of Christ, as events necessary to the accomplishment of the Law and the Prophets. Nevertheless, they did not then thoroughly understand the design of the vision; for as they descended from the mountain, they questioned, *what the rising of the Son of Man from the dead should mean.*

Simon Peter and his Brethren had now spent three years in the school of Christ, and had made, it may be presumed, great improvements in knowledge and piety; but they had still to learn the grounds and consequences of his death, the evidences of his resurrection, and the spiritual nature of his kingdom. These they were to be taught, as in former instances, by the eye as well as the ear; not only by words full of grace, but by the mighty works of their Master. He therefore declared to them, that his hour was at hand, and conducted them to the appointed scene of his sufferings, with a cheerful firmness, which excited their astonishment. The curse pronounced on the fruitless fig-tree, the second day after his entry into Jerusalem, fixed the attention of St. Peter, and ought to fix ours. The nature of the miracle, and the particular time at which it was performed, seem to indicate, that it was intended as a warning to all the Apostles, of the sudden and total ruin, which one of them soon after brought upon himself, by unfruitfulness and apostacy; and it forms a striking emblem of this event.—Reader, mayest thou never feel the blasting of the Saviour's malediction!

(*To be continued*)

To the Editor of the Christian Observer.

SIR,

THE Publication which you have an-

nounced has been long a desideratum. We are surfeited with the antiquarian trifling, and unimportant genealogies of another Monthly Miscellany: the fashion of my grandmother's shoetie, the true and genuine history of Cadwallader Pumpkin, and a fac simile of the hand-writing of Hopestick Capon, Jerothimiel Bowers, and Harbottle Door. You have called upon the Clergy for their assistance. I, as one of that body, should be happy to afford it, if either the extent of my library, or leisure from weekly composition for the pulpit, enables me to comply with your invitation. Yet, Sir, allow me to offer you my suggestions; they shall put you to no expense of postage; and you may either adopt them, pursue the hints offered, or use them to light the companion of your lucubrations.

There seems to be a prevailing taste in the public mind for antiquities, voyages and travels, and anecdote: and this may be converted to the uses of religion, by a view of such Remains of Antiquity as illustrate Scripture history; or the narrations of respectable voyagers and travellers; as also, which the times seem to require and your plan admits, facts that exemplify the genius and temper of the church of Rome.

1. With regard to the Remains of Antiquity, Mr. Bryant, in his Discourse on the Apamean Medal, has given an argument in proof of the Mosaic History of the Deluge, which shews the use of such researches: and it is remarkable, that Cellarius has noted in his Asia Minor, an "Apamea Κιβωτος" —the very name of which place is a confirmation of the history. In turning over lately Montfaucon's Antiquities, some medals and prints caught my eye, and arrested my attention, but of which he declares himself unable to give any account: which I presume was occasioned by his ignorance of the symbolical language of the ancients. One small medal represents a winged human figure, bending forward and holding out a patera to a serpent twisted round a tree; the right foot of the figure being placed on a globe on the ground. May not this symbolize the arch-enemy of mankind; an angel of light in his transformation, making his acknowledgments to the Serpent (an adored figure of Heathenism), for his temptation to the forbidden tree, for which the earth was subjected to this fallen Spirit?

2. Another large Medal represents three hands joined, held over a caduceus, and that caduceus placed over and across what appears like the ancient fasces, while round the medal is inscribed, "*Salus humani generis.*"— This Medal was struck in the reign of Augustus. It cannot refer to the Triumvirate, which was over, and which certainly was the reverse of *Salus humani generis.* Montfaucon can make nothing of it. I conceive it to refer to the salvation of the Gospel through the decree of the Triune Deity, made known by an heavenly message (caduceus), and supervening the condemnation to which mankind had become liable by the law of justice.

3. A third remain of antiquity, which Montfaucon does not attempt to explain, is so obvious, that it is surprising he should overlook its import. It is the view of an island in the Tiber, originally cut into the form of a ship; all the facings being of stone, and having had originally a temple of Æsculapius upon it: the ruins remain to this day, as I have been informed by a gentleman who has been at Rome; who also, upon my inquiry, said he could, in recollection, trace some remaining form of a Roman galley, in the ruins. What can this symbolize but the Deluge, and the escape from it; in memory of which a temple was built, in acknowledgment of the wonderful preservation by a ship? Do not the ancient figures of the constellations on the celestial globe commemorate this? Let this be more fully developed.

On this subject, Sir, I beg leave to offer an incidental observation. The sign Sagittarius, in going off the field as it were, looks back and directs his arrow to the flood, or river, &c. Now Ainsworth, on Genesis, remarks, that Methuselah's name implies, that at the departure of that Patriarch the Emissia (of the waters, scil.) or Dart shall be! This actually occurred. The deluge

followed upon the death of Methuselah, and the sign or constellation of Sagittarius was that, in which the sun was during a part of the season, in which the windows of Heaven were opened and the flood came.

I shall be happy in the recommendation of the OBSERVER; and rejoice, that while infidelity stalks abroad under so many various shapes (springing originally out of our heathen education), there is something coming forward in an amusing form, that may successfully detect and expose it, and support the truth.

A NORTH RIDING CLERGYMAN.

To the Editor of the Christian Observer.

FEW publications have been more acceptable to the religious world, than those which contain brief reflections of a pious and edifying nature, on select texts of Scripture, for daily or occasional use. With an eye to this circumstance, and for family as well as private use, the correspondent who transmits the present article, has been for some years in the habit of making Extracts or Epitomes from the sermons of a beloved and highly valued pastor. Some of these are now offered to you. The writer is conscious, that, in such limited performances, much of the spirit and excellency of the originals must have evaporated; but such as they are, should you deem them conducive to general edification, he requests you to give them a place in your interesting Miscellany.

York. W. G.

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1. *Job* xlii. 5, 6. *I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes.*

SELF-ignorance is the necessary consequence of ignorance of God. While men hear of him only by the hearing of the ear, and have no spiritual discovery made of him to the eye of their understanding, they will be apt to plead strongly for the merit of human actions, look upon some sins as slight and excusable. and persuade themselves that God will not be extreme to mark what is done amiss. But as light is most evident when contrasted with darkness, and beauty with deformity, so a clear discovery of the holiness of God which will not suffer him to endure iniquity, of his justice which obliges him to punish it, of his goodness and mercy which render offences against him the more inexcusable, of his omnipresence and omniscience which baffle all attempts to hide transgression, and of his almighty power which renders it impossible for offenders to escape or resist him, must necessarily make sin appear "exceeding sinful," and convince men of the guilt and malignity of those offences, which before they could justify, palliate, or conceal. The latent wickedness of their hearts will then be discovered to them; as a sunbeam shining into a room displays every grain and speck of dust, which before was imperceptible. They will then be ready to cry out with Job, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor, &c."; with Isaiah, on a like discovery, "Woe is me! for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King the Lord of hosts." Happy are they, who are thus humbled in the dust and stript of every self-righteous plea; and thankful ought they to be for the methods, however painful, which have been employed to produce this disposition in them; for all the promises in the Gospel belong to the poor in spirit and contrite in heart, and its grand maxim is, that "he that humbleth himself shall be exalted."

Y.

A SHORT CATECHISM OR PLAIN INSTRUCTION,

Containing the Sum of Christian Learning, set forth by the King's Majesty's authority, for all Schoolmasters to teach. 1553.

(*Continued from p.* 92.)

Master. I see (my son) thou art not ignorant, after what sort Christ is rightly said, to be from us in body, and with us in spirit. But this one thing would I know of thee: why Christ our Lord is thus conveyed away from the sight of our eyes: and what profit we take by his going up to heaven.

Scholar. The chief cause thereof was, to pluck out of us that false opinion, which sometime deceived the Apostles themselves: that Christ should in earth visibly reign, as other kings, and ruffling princes of the world. This error he minded to have utterly suppressed in us: and that we should think his kingdom to consist in higher things. Which thing he therefore thought fitter, because it was more for our commodity and profit: that some such kingdom should be set up, as the foundations thereof should rest upon our faith. Wherefore it was necessary that he should be conveyed away from us, past perceiving of all bodily sense: that by this mean our faith might be stirred up and exercised to consider his government and providence, whom no sight of bodily eyes can behold. And forasmuch as he is not king of some one country alone: but of heaven and earth: of quick and dead: it was most convenient that his kingdom should be otherwise governed, than our senses may attain unto. For else he should have been constrained, sometime to be carried up to heaven: sometime to be driven down to the earth: to remove sometime into one country, sometime into another: and like an earthly prince to be carried hither and thither, by divers change of chanceable affairs. For he could not be presently with all at once, unless his body were so turned into Godhead, that he might be in all or in many places together: as Eutyches, and certain like heretics held opinion. If it so were that he might be each where present with all, at one very instant time: then were he not man, but a ghost: neither should he have had a true body, but a fantastical: whereof should have sprung forthwith a thousand errors: all which he hath despatched by carrying his body up whole to heaven. In the mean season he, remaining invisible, governeth his kingdom and commonwealth, that is his church, with sovereign wisdom and power. It is for men to rule their commonwealths by a certain civil policy of men: but for Christ and God, by a heavenly godlike order. But all that I have hitherto said containeth but a small parcel of the profit, that we take by the carrying up of Christ's body into heaven. For there are many more things, that here might be rehearsed, whereof large store of fruit is to be gathered. But specially this may not be left unspoken: that the benefits are such and so great, which come unto us by the death, rising again, and going up of Christ: as no tongue either of men or angels is able to express. And that you may know my mind herein: I will rehearse certain of the chief: whereunto as it were two principal points, the rest may be applied. I say, therefore, that both by these and other doings of Christ, two commodities do grow unto us: the one, that all the things that ever he hath done, for our profit and behoof he hath done them: so that they be as well our own, if we will cleave thereunto with steadfast and lively faith, as if we had done them ourselves. He was nailed to the cross: we were also nailed with him: and in him our sins punished. He died: and was buried: we likewise with our sins are dead, and buried: and that in such sort that all remembrance of our sins is utterly taken out of mind. He is risen again: and we are also risen again with him: that is, are so made partakers of his rising again and life, that from henceforth death hath no more rule over us. For the same spirit is in us that raised up Jesus from the dead. Finally, as he is gone up in heavenly glory: so are we lifted up with him. Albeit that these things do not now appear: yet then shall they all be brought to light, when Christ the light of the world, shall shew himself in his glory, in whom all our bliss is laid up in store. Moreover by his going up are granted us the gifts of the Holy Ghost: as Paul doth sufficiently witness. Eph. iv. The other commodity, which we take by the doings of Christ, is: that Christ is set for an example unto us, to frame our lives thereafter. If Christ hath been dead: if he hath been buried for sin: he was so but once. If he be risen again: if he be gone up to heaven: he is but once risen: but once gone up. From henceforth he dieth no more.

but liveth with God: and reigneth in everlasting continuance of glory So if we be dead: if we be buried to sin: how shall we hereafter live in the same? If we be risen again with Christ: if by steadfast hope we live now in heaven with him: heavenly and godly things, not earthly and frail, we ought to set our care upon. And even as heretofore, we have borne the image of the earthly man: so from henceforward let us bear the image of the heavenly. As the Lord Christ never ceased to do us good, by bestowing upon us his holy Spirit: by garnishing his church with so many notable gifts: and by perpetual praying to his Father for us: Like reason ought to move us to aid our neighbour with all our endeavour: to maintain as much as in us lieth the bond of charity. And to honour Christ our Lord and Saviour: not with wicked traditions and cold devices of men, but with heavenly honour and spiritual in deed, most fit for us that give it, and him that shall receive it, even as he hath honoured and doth honour his Father. For he that honoureth him honoureth also the Father, of which he himself is a substantial witness.

Master. The end of the world, holy scripture calleth the fulfilling and performance of the kingdom and mystery of Christ, and the renewing of all things. For (saith the Apostle Peter in his second Epistle the third chapter) we look for a new heaven: and a new earth, according to the promise of God: wherein dwelleth righteousness. And it seemeth reason that corruption, unsteadfast change, and sin, whereunto the whole world is subject, should at length have an end. Now by what way, and what fashion circumstances these things shall come to pass, I would fain hear thee tell.

Scholar. I will tell you as well as I can according to the witness of the same Apostle. The heavens shall pass away like a storm: the elements shall melt away: the earth and all the works therein shall be consumed with fire: as though he should say: as gold is wont to be fined: so shall the whole world be purified with fire, and be brought to his full perfection. The lesser world, which is man, following the same, shall likewise be delivered from corruption and change. And so for man this greater world (which for his sake was first created) shall at length be renewed: and be clad with another hue, much more pleasant and beautiful.

Master. What then remaineth?

Scholar. The last and general doom. For Christ shall come: at whose voice all the dead shall rise again, perfect and sound both in body and soul. The whole world shall behold him, sitting in the Royal throne of his Majesty: and after the examination of every man's conscience, the last sentence shall be pronounced. Then the children of God shall be in perfect possession of that kingdom of freedom from death and of everlasting life: which was prepared for them, before the foundations of the world were laid. And they shall reign with Christ for ever. But the ungodly that believed not, shall be thrown from thence into everlasting fire, appointed for the devil and his angels.

Master. Thou hast said enough of the again rising of the dead. Now remaineth, that thou speak of the holy Church: whereof I would very fain hear thy opinion.

Scholar. I will rehearse that in few words shortly: which the Holy Scriptures set out at large and plentifully. Before that the Lord God had made the heaven and earth: he determined to have for himself a most beautiful kingdom and holy commonwealth. The Apostles and the ancient Fathers that wrote in Greek, called it Ecclesia; in English, a congregation or assembly: into the which he hath admitted an infinite number of men: that should all be subject to one king as their sovereign and only one head: him we call Christ, which is as much to say as anointed. For the high bishops, and kings among the Jews, (who in figure betokened Christ, whom the Lord anointed with his holy Spirit,) were wont by God's appointment at their consecration, to have material oil poured on them. To the furnishing

of this commonwealth belong all they as many as do truly fear, honour and call upon God, wholly applying their mind to holy and godly living: and all those that putting all their hope and trust in him, do assuredly look for the bliss of everlasting life. But as many as are in this faith stedfast, were forechosen, predestinate, and appointed out to everlasting life, before the world was made. Witness hereof they have within their hearts the Spirit of Christ, the author, earnest and unfailable pledge of their faith. Which faith only is able to perceive the mysteries of God: only bringeth peace unto the heart: only taketh hold on the righteousness that is in Christ Jesus.

Master. Doth then the Spirit alone, and Faith (sleep we never so soundly, or stand we never so reckless and slothful) so work all things for us, as without any help of our own to carry us idle up to heaven?

Scholar. I use (Master) as you have taught me, to make a difference between the cause and the effects. The first principal and most perfect cause of our justifying and salvation, is the goodness and love of God: whereby he chose us for his, before he made the world. After that God granted us to be called by the preaching of the Gospel of Jesus Christ, when the Spirit of the Lord is poured into us: by whose guiding and governance we be led to settle our trust in God: and hope for the performance of all his promises. With this choice is joined, as companion, the mortifying of the old man, that is of our affection and lust. From the same Spirit also cometh our sanctification: the love of God and of our neighbour: justice: and uprightness of life: finally, to say all in sum, whatsoever is in us, or may be done of us, pure, honest, true and good, that altogether springeth out of this most pleasant root, from this most plentiful fountain, the goodness, love, choice and unchangeable purpose of God. He is the cause, the rest are the fruits and good effects. Yet are also the goodness, choice and Spirit of God, and Christ himself, causes conjoined and coupled each with other: which may be reckoned among the principal causes of our salvation. As oft therefore as we use to say, that we are made righteous and saved by only faith: it is meant thereby: that faith, or rather trust alone, doth lay hand upon, understand and perceive, our righteous making to be given us of God freely: that is to say, by no deserts of our own, but by the free grace of the Almighty Father. Moreover, faith doth engender in us the love of our neighbour, and such works as God is pleased withal. For if it be a lively and true faith, quickened by the Holy Ghost, she is the mother of all good saying and doing. By this short tale is it evident, whence, and by what means we attain to be made righteous. For not by the worthiness of our deservings, were we either heretofore chosen, or long ago saved: but by the only mercy of God, and pure grace of Christ our Lord: whereby we were in him made to those good works, that God hath appointed for us to walk in. And although good works cannot deserve to make us righteous before God: yet do they so cleave unto faith: that neither can faith be found without them, nor good works be any where without faith.

Master. I like very well this short declaration of faith and works: for Paul plainly teacheth the same. But canst thou yet further depaint me out that congregation, which thou callest a kingdom or commonwealth of Christians: and so set it out before mine eyes, that it may severally and plainly be known asunder from each other fellowship of men?

Scholar. I will prove how well I can do it. Your pleasure is (Master) as I take it, that I point you out some certain congregation, that may be seen.

Master. That it is indeed: and so it shall be good for you to do.

Scholar. That congregation is nothing else but a certain multitude of men: which, wheresoever they be, profess the pure and upright learning of Christ, and that in such sort, as it is faithfully set forth in the holy Testament, by the Evangelists and Apostles: which in all points, are governed

and ruled by the laws and statutes of their King and high Bishop Christ, in the bond of charity: which use his holy mysteries, that are commonly called sacraments, with such pureness and simplicity (as touching their nature and substance) as the Apostles of Christ used and left behind in writing. The marks therefore of this church are: first, pure preaching of the gospel: then brotherly love, out of which as members out of all one body, springeth good will of each to other: thirdly, upright and uncorrupted use of the Lord's sacraments, according to the ordinance of the gospel: last of all, brotherly correction, and excommunication, or banishing those out of the church that will not amend their lives. This mark the holy fathers termed discipline. This is that same church, that is grounded upon the assured rock Jesus Christ and upon trust in him. This is that same church, which Paul calleth the pillar, and upholding stay of truth. To this church belong the keys, wherewith heaven is locked and unlocked: for that is done by the ministration of the word: whereunto properly appertaineth the power to bind and loose: to hold for guilty, and forgive sins. So that whosoever believeth the gospel preached in this church, he shall be saved: but whoso believeth not, he shall be damned.

Master. Now would I fain hear thy belief of the Holy Ghost.

Scholar. I confess him to be the third person of the Holy Trinity: And since he is equal with the Father and the Son, and of the very same nature, that he ought equally to be worshipped with them both.

Master. Why is he called holy?

Scholar. Not only for his own holiness: but for that by him are made holy the chosen of God, and members of Christ. And therefore have the scriptures termed him the Spirit of sanctification or making holy.

Master. Wherein consisteth this sanctification?

Scholar. First, we be new gotten by his inward motion. And, therefore, said Christ: we must be new born of water, and of the spirit. Then by his inspiration are we adopted, and as it were by choice made the children of God. For which cause he is not causeless called the spirit of adoption. By his light are we lightened, to understand God's mysteries. By his judgment are sins pardoned and retained. By his power is the flesh with her lusts kept down and tamed. By his pleasure, are the manifold gifts dealt among the holy. Finally, by his means shall our mortal bodies be relieved. Therefore in the author of so great gifts, we do not without a cause believe: honour, and call upon him.

Master. Well, thou hast now said sufficiently of the Holy Ghost. But this would I hear of thee: why it immediately followeth, that we believe the Holy Universal Church and the Communion of Saints.

Scholar. These two things I have always thought to be most fitly coupled together. Because the fellowships and incorporations of other men, proceed and be governed by other means and policies: but the Church, which is an assembly of men called to everlasting salvation, is both gathered together, and governed by the Holy Ghost of whom we even now made mention. Which thing, since it cannot be perceived by bodily sense or light of nature, is by right and for good reason, here reckoned among things that are known by belief. And therefore this calling together of the faithful is called universal, because it is bound to no one special place. For God throughout all coasts of the world, hath them that worship him. Which though they be far scattered asunder, by diverse distance of countries, and dominions: yet are they members most nearly joined of that same body, whereof Christ is the head: and have one spirit, faith, sacraments, prayers, forgiveness of sins, and heavenly bliss, common among them all: and be so knit with the bond of love, that they endeavour themselves in nothing more, than each to help other, and to build together in Christ.

Master. Seeing thou hast already

spoken of the knowledge of God, and his members: I would also hear, what is the true service of God?

Scholar. First we must consider, that the right and true knowledge of God, is the principal and only foundation of God's service. The same knowledge, fear doth foster and maintain, which in scriptures is called the beginning of wisdom. Faith and hope are the props and stays, whereupon lean all the rest that I have rehearsed. Furthermore, charity which we call love, is like an everlasting bond, by the straight knot whereof all other virtues be bound in one together, and their force increased. These be the inward parts of God's service, that is to say, which consist in the mind.

Master. What hast thou to say of the Sabbath, or holy day: which even now thou madest mention of, among the laws of the first table?

Scholar. Sabbath is as much to say, as rest. It was appointed for only honour and service of God: and it is a figure of that rest and quietness, which they have that believe in Christ. For our trust in Christ doth set our minds at liberty, from all slavish fear of the law, sin, death and hell: assuring us in the mean season, that by him we please God, and that he hath made us his children and heirs of his kingdom: whereby there groweth in our hearts peace and true quietness of mind: which is a certain foretaste of the most blessed quiet, which we shall have in his kingdom. As for those things that are used to be done on the Sabbath-day, as ceremonies, and exercises in the service of God, they are tokens and witnesses of this assured taste. And meet it is, that faithful Christians, on such days as are appointed out for holy things, should lay aside unholy works: and give themselves earnestly to religion and serving of God.

Master. What be the parts of that outward serving God; which thou saidst even now, did stand in certain bodily exercises: which are also tokens of the inward serving him?

Scholar. First, to teach, and hear the learning of the gospel: then the pure and natural use of the ceremonies and sacraments; last of all prayer made unto God by Christ, and in the name of Christ, which without fail obtaineth the Holy Ghost, the most assured author of all true serving God, and upright religion.

Master. Tell me what thou callest sacraments?

Scholar. They are certain customable reverent doings and ceremonies ordained by Christ: that by them he might put us in rememberance of his benefits: and we might declare our profession, that we be of the number of them, which are partakers of the same benefits, and which fasten all their affiance in him: that we are not ashamed of the name of Christ, or to be termed Christ's scholars.

Master. Tell me (my son) how these two sacraments be ministered: Baptism: and that which Paul calleth the Supper of the Lord?

Scholar. Him that believeth in Christ: professeth the Articles of the Christian religion: and mindeth to be baptised (I speak now of them that be grown to ripe years of discretion: since for the young babes, their parents or the churches profession sufficeth) the minister dippeth in, or washeth with clean water only, in the name of the Father, and of the Son, and of the Holy Ghost: and then commendeth him by prayer to God, into whose church he is now openly as it were enrolled, that it may please God to grant him his grace, whereby he may answer in belief and life agreeably to his profession.

Master. What is the use of the Lord's Supper?

Scholar. Even the very same, that was ordained by the Lord himself, Jesus Christ. Which (as St. Paul saith) the same night, that he was betrayed, took bread: and when he had given thanks, brake it: and said, This is my body, which is broken for you: Do this in the rememberance of me. In like manner, when supper was ended, he gave them the cup, saying: This cup is the new testament in my blood. Do this, as oft as ye shall drink thereof, in the rememberance of me. This was the manner and order of the Lord's Supper: which we ought to hold and keep: that the rememberance of so great a benefit, the Passion and Death of Christ, be alway

kept in mind: that, after that the world is ended, he may come, and make us to sit with him at his own board.

Master. What doth Baptism represent and set before our eyes?

Scholar. That we are by the Spirit of Christ new born, and cleansed from sin: that we be members and parts of his Church, received into the Communion of Saints. For water signifieth the Spirit. Baptism is also a figure of our burial in Christ, and that we shall be raised up again with him, in a new life, as I have before declared in Christ's Resurrection.

Master. What declareth and betokeneth the Supper unto us: which we solemnly use in the rememberance of the Lord?

Scholar. The Supper (as I have shewed a little before) is a certain thankful rememberance of the Death of Christ: forasmuch as the bread representeth his body, betrayed to be crucified for us: The wine standeth in stead and place of his blood, plenteously shed for us. And even as by bread and wine, our natural bodies are sustained and nourished: so by the body, that is the flesh and blood of Christ, the soul is fed through faith, and quickened to the heavenly and godly life.

Master. How come these things to pass?

Scholar. These things come to pass by a certain secret mean, and lively working of the Spirit: when we believe that Christ hath, once for all, given up his body and blood for us, to make a sacrifice, and most pleasant offering to his heavenly Father: and also when we confess and acknowledge him our Saviour, high Bishop, Mediator, and Redeemer: to whom is due all honour and glory.

Master. All this thou dost well understand. For me thinketh thy meaning is: that faith is the mouth of the soul: whereby we receive this very heavenly meat, full both of salvation and immortality, dealt among us, by means of the Holy Ghost. Now, since we have entreated of the sacraments, pass forward to the other parts of God's service.

Scholar. I will do your commandment. There remain two things, belonging to the perfection of God's service. First, our Lord Jesus Christ's will was, that there should be teachers and evangelists, that is to say, preachers of the Gospel: to this intent, that his voice might continually be heard sound in his church. He that coveteth (as all ought to covet) to bear the name of a Christian, may have no doubt that he ought with most earnest affection, and fervent desire, endeavour himself to hear and soke into his mind, the word of the Lord: not like the words of any man, but like (as it is indeed) the word of Almighty God. Secondly, because all that is good, and that ought of a Christian to be desired, cometh unto us from God, and is by him granted: therefore of him we ought to require all things: and by thanksgiving acknowledge them all received of him. Which thing he so well liketh, that he esteemeth it instead of a passing pleasant sacrifice: as it is most evident by the witness of the Prophets and Apostles.

(We must defer the conclusion to our next.)

To the Editor of the Christian Observer.

SIR,

THE following paper was written by me several years ago. If in my own case it has been productive of no more salutary effect, it has at least contributed to make me feel my own unworthiness, and my need of an Advocate with the Father. The perusal of it may probably suggest to some of your readers hints for self-examination, and it is with that view I send it. I do not mean to say, that the plan I had sketched out for myself is exactly suited to the case of others. There is an endless variety in the circumstances, propensities, temptations, and habits of men, which renders somewhat a different course necessary in almost every separate instance; but yet there is a sufficient degree of resemblance in all, to afford room for hoping, that such a communication as the present may not be without its advantages. I am, &c.

Q. F.

SUNDAY.

BEING prevented by indisposition from attending public worship, I would employ this season of more than usual retirement, in reflecting on my obliga-

tions to God; engaging expressly to fulfil them, and imploring through Christ that grace, and those influences of his Spirit, which can alone enable me to do so. And may God Almighty grant, that my future life may evince my simplicity and sincerity in this exercise!

Having found by lamentable experience, how adverse the cares of the world, the hurry and distraction of worldly business, and the dissipation of worldly converse, are to the maintenance of a spiritual state of mind; and having also found how unfriendly a want of regularity in the duties of private prayer, and self-examination, and the study of the Scriptures, is to my improvement in right tempers and affections, as well towards God as towards my fellow-men, I am the more induced to form this explicit engagement in the presence of God, who knows the heart; hoping that through his mercy in Christ, its frequent perusal may be of use, in reclaiming my steps when they deviate from the right way.

I therefore, in the strength of divine grace, make the following

RESOLUTIONS:

I will regard the favour and everlasting enjoyment of God, as the end of all my plans; and study to make the consideration of them influence, as much as possible, the minutest actions of my life.

I will regard the obedience, sacrifice, mediation, and intercession of Christ, as the only procuring cause of all those spiritual blessings which conduce to that end; as the pardon of sin, peace with God, and the sanctifying influences of his Spirit.

I will continually keep in mind my obligation to walk in Christ's steps, and to be holy as he is holy: as one, which if I do not fulfil, I shall in vain hope to enter heaven; and I will ever pray for the Spirit of God, in the belief that through his operation alone, can this holy frame be produced.

I will cultivate an habitual sense of God's presence, and of my accountableness to him; of the shortness of time, and of my obligation to improve it.

I will study for the future to appear well, not so much in the sight of man as in that of God; and to that end, will be particularly watchful against the love of human praise or distinction, and the fear of shame; desisting from my purpose when I feel these to be my only motives, and endeavouring by prayer to overcome them when I perceive them to mix with such as are more pure.

I will consider love to God and zeal for his glory as my highest duties, and study to improve daily in these divine affections; and I will judge of my progress in them, not by transient fervours of the mind, but by my habitual tempers, by my punctual performance of the self-denying duties of Christianity, by my cheerful acquiescence in all God's dispensations, and by the love, the humility, and the meekness which I am enabled to exercise to those around me.

I will study to live a life of dependance on Christ, and of faith in his word; making it the sole and exclusive measure of my belief and practice.

I will particularly study to restrain all wanderings of the mind, in the public and private exercises of God's worship; to banish, as much as I can, vain and worldly conversation, and vain and worldly thoughts from my mind and lips, on the Lord's-day; and to give all my household the time requisite for hallowing it.

I will guard against formality and vanity, especially in family worship; and fit myself, by previous reflection and prayer, for its due performance.

I will be particularly guarded against the intrusion of impure thoughts. I will turn away my eyes from beholding what might lead to them, shut my ears against polluting conversation, and restrain my tongue from every licentious word; and I will carefully avoid every circumstance which I know to have formerly excited improper feelings, and forbid my thoughts to dwell for a moment on past scenes of sensual pleasure.

I will watch against every rising of covetous desire; and while I carefully repress all tendency to improper expense, or the careless profusion of any of God's gifts, I will seek out proper objects with whom to share those good things of which God has made me the steward, and of which he will require

an account. I will ask every night, whose distress have I this day relieved?

I will no longer put off to a future day, or leave the business of the present day or hour, but will apply myself to it, deny myself to sloth and the love of ease, and exercise a constant and self-denying attention to what is my proper work.

I will keep truth inviolate in the smallest, as well as in the greatest matters.

I will in no case affect knowledge which I have not.

I will read no book but with attention; and I will read none which tend to inflame the mind, or to excite improper sentiments.

I will be ready to communicate, and also to receive knowledge; and I will be open to conviction, ever receiving correction and reproof meekly and thankfully, never questioning merely for the sake of dispute, nor ever retorting upon any reprover.

I will watch against all superciliousness in look or manner, all sourness of mind in dispute, all impatience of contradiction in my intercourse with all, whether common acquaintance or the most intimate relative, as wife, brother, &c.; and I will listen with patience and kindness to the arguments and reasonings of others, however impertinent they may appear at the moment.

I will also watch against a selfish and exclusive attachment to my own comfort, and study to be equally solicitous for the comfort of others, and to repress every rising of impatience at the trouble which this may occasion to me.

I will endeavour to cultivate a temper of more benignity towards all; and I will attend more to the outward expression of love and kindness, never allowing passion to dictate what I may say, but studying to act by others as I could reasonably wish to be dealt with.

I will watch particularly against all hastiness of spirit towards inferiors, and especially those who need my help; but will listen composedly to their representations, and render them all the justice, and all the kindness in my power, consistently with my other duties.

I will not only not use railing words to any, but I will guard against every circumstance in look and manner, which might tend unnecessarily to wound the feelings of others.

I will not allow the ill conduct of others towards me to lessen my kindness and good will to them.

I will not reprove my servants in anger, but in love; and be more anxious to remind them of their obligations to God than to myself.

I will not chide or correct my children in passion, nor use peevish language towards them; and previous to correcting them, I will use prayer to God; and I will not be turned aside by false pity, or by indolence, from duly correcting their faults, which I will ever remind them to be sins against God.

I will never use threatening language, but by way of prevention, and without any mixture of passion; and I will study, not to allow my voice to be elevated above its ordinary tone, in talking with any.

I will guard against all excess in eating and drinking; never allowing complaisance for any to mar for a moment the clear exercise of my reason, or discompose my quiet, by leading me beyond the bounds of strict moderation.

I will, from this time forward, when not hindered by unavoidable circumstances, regularly devote *at least* one half hour in the morning, and one half hour in the evening, exclusively to those concerns which lie between God and my soul.

I will, every day, make the attainment of purity, humility meekness, lowliness of heart, activity, watchfulness, calmness of mind, kindness of manner, sincerity, and spiritual mindedness, being the graces in which I conceive myself more particularly defective, the subject of special and earnest supplication at the Throne of Grace.

I will read every day in private a portion of Scripture, with meditation and prayer.

I will be daily engaged in the work of intercession.

I will, at least once every day, call to mind, with due solemnity, the innumerable instances of God's providential goodness to me, recollecting with deep self-abasement what I was in——in—— and in——, and humbly adoring the infinite mercy of God, which has thus far caused me to differ.

I will also call to mind every day my lamentable failures in duty, my many actions whereby God has been dishonoured and my soul injured, even since it has pleased him to convince me of my obligation to love and serve him; and I will improve the remembrance as an incitement to greater watchfulness, circumspection, and self-distrust.

I will consider the study of my heart as one main business of my life; and I will enter every evening, if possible, into a serious review of the past day, and of the manner in which I have kept this engagement, and into a solemn consideration of the fitness of my soul for entering on the eternal world.

I will anxiously study to reform whatever I shall find amiss; and of whatever defect in the performance of my duty I may be sensible, whatever corrupt propensity I may discover, of whatever sinful thoughts, words, or actions, I may have been guilty, I will endeavour to improve as an incitement more deeply to repent of sin, more highly to value the love of my crucified Redeemer, and more implicitly to rely on his atoning merits, for pardon and acceptance, and on the sanctifying grace of the Holy Spirit, for victory over sin, and advancement in purity and holiness of heart and life.

May the Spirit of all Grace fill my heart with heavenly wisdom, and form me anew in my Saviour's image! May the bright example of Jesus Christ be ever before my eyes; and may his lessons be ever graven on my heart! Through his blood may my defiled and guilty conscience be cleansed from all sin! May he reign in my heart, and ever continue the object of my ardent desire, of my undeviating reliance, of my cheerful homage, of my lively and active gratitude, and of my highest love! And may the God and Father of our Lord Jesus Christ, the Father of everlasting compassion, the God of grace and peace, sanctify me wholly, and through the blood of the everlasting covenant make me perfect in every good work to do his will, that I may be enabled ever to render to the Father, Son, and Spirit, one God, the praise and glory of all I have, am, or hope for! Amen.

To the Editor of the Christian Observer.

SIR,

POSSIBLY the following extract from a letter which I lately received, may be thought worthy of insertion; in hope of producing a public and satisfactory explanation on the subject alluded to, from some correspondent. It is from a young Dissenter of very exemplary and pious character, who is desirous of becoming a Member and Minister of the Church of England, and with whom I have had some correspondence, in the hope of removing his scruples on that head. Your's, &c.

L. R.

"Your statement of what you believe to be the doctrines of your Church upon the subject of Baptismal Regeneration, has given me great satisfaction, and almost removed my scruples on that head; but I fear you will not be equally able to silence my doubts on the subject of the Burial Service: I feel a strong reluctance at the idea of pronouncing so unequivocal, a declaration of the truly christian state in which every one is said to depart, when the contrary is often so notoriously manifest: unless this difficulty be removed, I think I cannot conscientiously subscribe to the Liturgy as by law established. The anxious and friendly solicitude with which you have entered into this correspondence with me, induces me to hope that even on this point, (which I confess is quite a stumbling block to me at present) you will be able and willing to say something satisfactory to

Your affectionate friend,

Dec. 17, 1801. C. S."

For the Christian Observer.

Extracts from the Common-Place Book of a Country Clergyman.

(Continued from p. 102.)

ON THE TRUE DIGNITY OF MAN.

IT has been objected against Christianity, that it exhibits degrading views of human nature, injurious to virtue,

inasmuch as they generate a mean and abject state of mind, and extinguish that generous pride, as it is called, which is the incentive to worthy actions. This is one proof, among many, that Christianity is little understood by those who oppose it. A small part of it only is known; and from hence conclusions are drawn as if it formed the whole.

It is true that Christianity exhibits man as fallen very low; but is it not also true, that its proper end is highly to exalt him? It represents him, indeed, as degraded even unto hell; but does it not propose, as its very object, to raise him up to Heaven? How dignified do the scriptures describe him to have been in his origin! His soul inspired by the breath of the Almighty! This beauteous globe contrived and fashioned for his habitation! Every other order of creatures subjected to him as lord of all! He himself made capable of holding converse with his God, and actually admitted to his familiar intimacy and friendship! Are not these grand ideas? But one, unspeakably more grand, is yet to be mentioned. "God so loved the world, as to give his Only-Begotten Son, that we might not perish, but have everlasting life." Astonishing and dignifying consideration! The Eternal Son of God, equal with the Father, assumes our nature!—values us so highly, as thus to humble himself, that we might be exalted; and submits to death, that we might live!—rises again from the dead; ascends to heaven; and seats human nature on the very throne of God!—In that nature receives the adoration of all the heavenly hosts; and officiates as our advocate in the court of Heaven!—entitles us to be called, like himself, sons of God; and, sending forth his Divine Spirit, purifies our fallen nature, and makes it meet for an inheritance incorruptible, undefiled, and that fadeth not away! To these contemplations let every meaner thought give way; and if we boast, let us boast of that which constitutes our real dignity—let us boast of our religion, and of our Redeemer.

The unbeliever may perhaps call all this enthusiasm, and deem it no better than a visionary fable. But this being *Christianity*, he is bound either to shew us that human nature is more exalted on some other scheme, or to renounce his objection.

(To be continued.)

To the Editor of the Christian Observer.

SIR,

I HAVE enclosed an original letter of Dr. Horne, late Bishop of Norwich; with the hope that its publication in the CHRISTIAN OBSERVER may interest those readers, who justly admire the character of that eminent and pious Prelate.

It was found among the papers of a Clergyman after his decease, who was well acquainted with the Bishop and his Correspondent. M. L.

Feb 19, 1801.

Mag. Coll July 12th, 1755.

MY DEAREST CHARLES,

As it has pleased God, who orders every thing for the best, to separate us for a time, so that we cannot pass our hours together, as we used to do, in reading the Holy Scriptures, and talking one to another of the things God has done for us, and requires us to do for him, we have nothing left but to pray earnestly for each other, that we fall not into temptation, and communicate our thoughts in writing for the establishment of our faith. Be not discouraged, my beloved friend, at what has happened. It is not this, or that person, that has taken you from us, but he who orders and disposes all events according to his infinite wisdom, and unbounded love. And this, you may depend upon it, is done for great and glorious purposes; at least for the trial of your own faith, that being more precious than gold, it may come out brighter from the furnace of temptation. There are two methods the enemy has of attacking the children of God, threatening and alluring. One of these the strength from above has enabled you to stand, and fear not but the same strength will make you more than conqueror over the other. The God who delivered you out of the paws of the lion, and the bear, and the uncircumcised Philistine, will (if you continually pray to him) enable you to

dash from your lips, untasted, the gilded cup of pleasure and vanity, now offered and pressed upon you by the world, to charm your faith to sleep, and rob you of the jewel of everlasting salvation. Oh keep a watchful eye upon this mother of fornication, and let her not bewitch you with her sorceries, as she does the kings and great ones of the earth. When you went from hence, the world, I know, had no charms for you; its cares, honours, and pleasures were as insipid to you, as the kingdom of God and his righteousness are to others: and when alone in your little garden, with a Bible in your hand, no person, I am well assured, could more heartily subscribe that sentence of the blessed apostle, "Having food and raiment, let us be therewith content." This happy temper of mind, my dearest Charles, keep and hold fast. Remember it was formed upon thorough conviction and sound judgment, in the hours when you were best disposed to understand and settle the true value of things. Let not therefore any supposed highness of spirits, occasioned by worldly joys and pleasures, make you alter an opinion grounded upon the everlasting truth of the Almighty God. For the world, whatever face it may put on, on this side of the water or the other, is nothing but fuel for the fire of vengeance. Remember that all the saints of God were strangers in the foreign country of this world, foreign indeed to the heirs of glory! they confessed themselves pilgrims and sojourners, without any possession, but a burying place. And, O remember (for it is worthy to be engraved with the point of a diamond upon your heart for ever!) that He who made the world and therefore best knew its true value, chose to have nothing from it—but its abuse and reproaches. Be strong, therefore, my much loved friend and brother, be strong, not in yourself, but in the Lord, and in the power of his might. Besides frequent ejaculations, whatever you are about, to the throne of grace, fail not, at any rate, to steal some portion of each day, for reading, meditation, and prayer. Read the Blessed Book, the fountain of all comfort, and apply by faith to yourself what you meet with there. Digest the heavenly food by meditation, and then turn it into prayer for its accomplishment in you. Forget not a daily examination of the state of your soul, that you may know what temptations are most prevailing, and wrestle with the Angel of the Covenant for a blessing on your endeavours to overcome them. Pray with the same earnestness you would have done, had you been with the three children in the fiery furnace. When you are assaulted by pride, vanity, and lust, look down into the grave and see yourself the food of worms and serpents; when you are perplexed with doubt, fear, and anxiety, look up to heaven and see Jesus standing at the right hand of God. That this same Jesus, who is ever ready to succour them that are tempted, having been tempted himself with all the kingdoms of the world, and the glory of them—that he may preserve you unhurt and unspotted in the midst of this evil and adulterous generation, and present you faultless, in the robes of his perfect righteousness, before the presence of his Father with exceeding joy—is a prayer offered up in the same earnestness of supplication, with which he prays for his own soul, by, my dearest Charles,

Your affectionate brother in the faith of Christ, G. HORNE.

To Mr. Charles Poynz,
Spa, Germany.

To the Editor of the Christian Observer.

SIR,

I AM an old Clergyman of the Church of England, and thoroughly attached to my venerable Mother. Some are zealous for her peculiar doctrines, while they break through the rules she has laid down for the orderly exercise of their office. Others, who are so wedded to her prescribed forms of worship, as not to indure the slightest deviation from them, do yet deviate as far as possible, from the doctrines taught in the Thirty-nine Articles, the Homilies, and other writings of those who compiled her Liturgy. Can either of these sorts of Clergymen be true sons of the Church? I think not. Neither the stiff Formalists, who corrupt her doctrines, nor the

disorderly Itinerants, who despise her discipline, are honestly fulfilling their ordination vows. They may reproach one another as blind guides, or wandering stars; but we have nothing to do with their mutual revilings, nor with the extremes into which they run. Our duty is to promote real religion, and do all the good we can, according to the genius and order of the Church, and within the limits prescribed by her laws. Should the blind lead the blind, we are commanded, by our divine Master, to let them alone, and must take heed to ourselves and doctrine. Should irregular teachers, in their zeal for Evangelical doctrines, compass sea and land to make proselytes, and even enter into our labours, and alienate our parishioners from us, it is better to refrain from these men and let them alone. All of them profess to be conscientious in the particular way they are pursuing, and may think they are doing God service, and to him they must give an account.

The trials and difficulties with which every one has to struggle, who wishes to be a good parish priest, are certainly many and great, in these times. But we should endeavour to be consistent, and to mind our own business; to feed the flock over which we are placed, and to be as *lights*, as *salt*, as *leaven*, in the community, which claims our active services and watchful care. We ought, indeed, to rejoice if Christ is preached and souls are saved, even by irregular means, or unauthorized teachers; but much more, if these blessings can be obtained without the violation of established order. The mischiefs that attend all divisions and separations are very great and extensive. One of these mischiefs is a spirit of insubordination, which despises the most lawful dominion, and is not afraid to speak evil of dignities. They who have learnt to despise their ecclesiastical superiors, and the established religion of their country, are easily led a step further—to murmur against their rulers in the state, and to despise the government under which the providence of God has placed them.

Bitter experience has taught this lesson to the Clergy of the Church of England, who suffer reproach for their adherence to her genuine doctrines. Some of them who were deeply engaged in the revival of those doctrines, fifty or sixty years ago, did not see the evil and danger of schism, as we do; for the Orthodox Dissenters were then a quiet, and even a loyal people. Discountenanced, and often persecuted by their superiors in the Church, who ought to have encouraged their zeal, while it was properly regulated, they found both consolation and instruction in the writings and conversation of such men as Watts, and Doddridge, and Guyse. The leading doctrines of the Reformation, which had been, in a manner, lost in the Establishment, were still retained by this class of Dissenters, and formed a centre of union between them and the Clergy alluded to. These good men (though attached to the Church) suspected no mischief from those who held the truths which they esteemed of such inestimable value, and they were disposed to overlook all other differences as of a trifling nature. This unguarded conduct, on the part of the Clergy, gave the orthodox Sects great advantage, which they did not fail to employ, in recruiting their own congregations, at the expense of the Church.

But the severest blow, of this kind, which she ever received from her own sons, was inflicted by the first Methodists. In the lives and labours of the two Wesleys, Whitfield, and Ingram, we see no regard paid to the discipline, the rules, and the order of the Church of England. They totally forgot, that their ordination vows confined their ministrations within certain limits, and bound it upon their consciences to labour "where they should be lawfully called," in obedience to their ecclesiastical governors. Instead of conducting themselves as regular parish priests, they acted as evangelists at large; ranging about, and assuming a kind of apostolical tone and authority. Dazzled with the appearance of numerous conversions, and of the rapid spread of evangelic truth, they went on drawing much people after them, and forming separate societies and places of worship, even in parishes that enjoyed the benefit of orthodox and exemplary pastors.

In short, they made too much haste to do good, and in their zeal for sound doctrine and experimental religion, forgot that there were such evils as enthusiasm and schism.

We have lived to see the sad consequences of these irregular proceedings, and they were partly foreseen by some wise and good men at the time.

Among the wise and the good, of that age, may be reckoned Mr. Walker of Truro, and Mr. Adam of Wintringham; both Clergymen of uncommon sagacity, and inferior to none of their contemporaries in real godliness. Such of your readers, as are unacquainted with the character of these two holy and exemplary men, may find some account of them prefixed to their posthumous works. They were both true sons of the Church, and beheld with great anxiety these deviations of the Methodists, for which they themselves suffered undeserved reproach; as we all do, at this day, however regularly we conduct ourselves. With the venerable Mr. Adam I was long and intimately acquainted. Among other papers that fell into my hands, after his death, in 1784, I found a great number of Letters which passed between him and Mr. Walker. I thought them very interesting, and have often wished that others might have the same profit and pleasure, in the perusal of them, that I had experienced; but never met with a suituable opportunity of giving them to the Public, till your Magazine appeared. They are at your service, if you choose to give them a place in it. I am unwilling to part with the originals; but they shall be faithfully copied for you.

As I like to know what is going forward in the literary and religious world, I generally look over all the most respectable Monthly Publications; but they none of them exactly suit my taste. I am pleased with the loyalty and the zeal for established order, which appear in many of them, during these "perilous times." But the scheme of religion for which they contend, is not the genuine doctrine of our Church, as taught by all her Divines, from the Reformation to the reign of Charles I. It is the scheme introduced by Archbishop Laud, and modified, after the Restoration of Charles II., by Tillotson, Burnet, Taylor, Whichcote and Bull. The last named respectable and learned Bishop is evidently the oracle of the present race of Divines, who assume an exclusive right to the title of ORTHODOX, and publish "Guides to the Church." But, assuredly, his doctrine of JUSTIFICATION is not that of the Church of England. And yet the Critics, to whom I allude, affirm that it is, with a pertinacity that astonishes me. Nay they will not endure any writer who adheres to the original doctrine of the Church, in this point, nor allow him FAIR PLAY. Though his loyalty and attachment to the constitution of his country, both in Church and State, may be unquestionable, they class him among the disaffected.

On the other hand, while I admire the zeal for vital godliness displayed in some other Monthly Publications, which I could name, and feel deeply interested in the accounts they give, of the labours of Missionaries to convert sinners, particularly in countries overspread with heathen darkness, I cannot view with pleasure the pompous and parading relations of chapels opened in every part of the kingdom, of ordinations, conferences, and wonderful conversions, as if nothing good were done among us, but by the Sectaries. Nor do I like to see the names of Clergymen of the Church of England appear among those of Dissenting Teachers, of various denominations, on the blue cover of a Magazine, where it is advertised, "Dr. Gill's Reasons for separating from the Church of England"—a mischievous book, ably answered by the venerable Mr. Hart, of Bristol. From the few numbers I have seen of the periodical work, in which this answer first appeared, it seems to be conducted on sound principles of religion and government. But such a publication as yours has long been wanted, and I wish it success with all my heart. If you like the specimens, which I now send you, of the Correspondence between Mr. Walker and Mr. Adam, you may have more; with occasional remarks upon some of the characters, events, and opinions, which will be found in them.

W. R.

MR. WALKER'S FIRST LETTER.

REV. SIR, *Oct.* 17, 1754.

IT was last week that your excellent little Catechism fell into my hands. Allow me, Sir, to communicate to you the satisfaction which myself, and all those of my acquaintance who have seen it, have received from it. The principles are truly evangelical; and such as I pray God may be taught to every congregation in England. I can find no content in any writer, however otherwise admirable, by whom the corruption of man's nature is smoothed over, faith in Christ set out historically, and gospel repentance represented only as an external reformation, and that too upon human strength. You, dear Sir, feel what you speak. have found yourself alienated from the life of God, without righteousness and without strength: you have committed yourself into the hands of Jesus for the justification of your person, and the sanctification of your nature; and daily experience what it is to live by the faith of the Son of God, striving earnestly for the recovery of the divine image upon your soul. These things you insist upon through your most instructive Lectures, with an earnestness of address which I will be bold to say, these things only can inspire. Be assured, Sir, that for this cause I, as well as all who love the Lord Jesus, have you in my heart. May the continual anointings of the Spirit be upon yourself, and your ministry! concerning which, it will be great joy to me to hear that you have not laboured in vain.

Your book seems to me peculiarly suited to be put into the hands of the unawakened. The application is every where familiar, and close withal; 'tis short; on the whole, I know no better Introduction, both for the matter and manner. I could wish, therefore, it might be in many hands, and, with that view, to be sold at a lower price than eighteen-pence. For my part, I shall gladly take a number of them, to distribute among my parishioners. Upon this account, as well as for the esteem I hold you in, a line from you will be a particular favour.

Shall I beg you, Sir, to add your Methods of Catechizing? I have laboured much in the explanation and enforcement of the Church Catechism, in this town; under God, with no inconsiderable success. The schemes you pursue may contribute to my greater usefulness herein. However important this duty, yet it is so little practised by the clergy here, that I can get no light from any of them: Some utterly neglect it; others do it so superficially, that they might as well spare their pains; and none that I know (except a Clergyman or two of the neighbouring parishes, with whom I am in concert) attempt it upon your, and I will add my principles; for I cannot see the least point wherein we differ.

I am, Rev. Sir, your affectionate Brother, and unworthy Fellow-Labourer in the Gospel, SAMUEL WALKER.

MR. ADAM'S ANSWER.

Wintringham, Nov. 1, 1754.

REV. AND DEAR SIR,

I RETURN you many thanks for the brotherly communication of your Christian sentiments, which come from a warm heart, and I hope will prove animating to me.

I am very sorry I can give you no satisfactory account of the good effects of my ministry; which, as you love the Lord Jesus in sincerity, I am sensible it would give you pleasure to hear of. My lot is among a people hardened enough; for though I have, for many years, insisted perpetually and only on the great Evangelical points of repentance, faith, and renovation by the power of the Holy Ghost, and made it my business to unmask the Pharisaical professor, and to strike at the root of a dead formality, I cannot say that much impression has yet been made upon my own parishioners. Nevertheless, I bless God, my preaching has not been altogether without fruit: some of other parishes have either been awakened or confirmed by it; and the influence of it has reached, more or less, to no inconsiderable distance. But whatever be the event, the duty enjoined me is evident, and "wo be to me if I preach not the gospel;" I mean in your sense of it, which I am so fully possessed of, that I would not preach any other for the world. And I am also of opinion, that if the good seed is carefully sown, it will

prosper in some time or manner, imperceptible to us. What advice you think proper for a person so circumstanced as I am, will not, I hope, be thrown away, and the favour of it is requested —

Your own way of catechising being attended with success, it will be adviseable for you, dear Sir, to stick to it, though I, or any one else, could suggest another to you, seemingly more plausible. What mine is you will partly guess from the little Essay, which you have declared yourself pleased with.— But it would hardly be ingenuous in me not to say something more. My method, all along, has been to hear the children repeat the Catechism on Sundays, with Scripture proofs, and then give an Exposition of some part of it to the congregation; going over the whole, in order, once a year. But as this appeared unedifying and unaffecting, even to myself, I struck into a new path; aiming more at the *heart*, than the *head*, and grafting a good deal of advice upon a little instruction; the former of which being most wanted, even by the common people. For they have knowledge, (I had almost said) enough: they know that the Lord Jesus Christ redeemed them, &c. but do not attend to the *why* and the *wherefore*, and are as averse from having the unsound place in their hearts touched, and having the doctrines of the Gospel fastened upon their consciences, as their betters.

But besides this, I have almost ever since I came here, nigh twenty-eight years, examined the children, in the Catechism, every Wednesday in private; sifting them well, and continually instilling the principles of Christian doctrine, as their capacities can bear it; and especially examining them about saying their prayers, and keeping them strictly to it. This, besides the good effect which it may have upon the children, may, for reasons which will be obvious to you, have *some* upon their careless, unpraying parents. And about ten years ago, I also prevailed upon the servants and young people to meet me two nights a week, at Church, during a few winter seasons, when I made the Catechism the ground of my instructions to them; and the Lectures, which are now before the public, are in part the result of that exercise. This, together with my expounding on Sundays, I have reason to believe, made some impression. But, amidst this course of laborious duty, I fell into a great lowness of spirits, and weakness of nerves; and was persuaded (whether right or wrong, God, who knows, have mercy on me) to desist, and have not resumed any thing of the same kind.

I now read the most instructive of our Homilies on Sunday afternoons, when I do not catechise, explaining and enforcing the most material parts of them; which I do with the full consent and approbation of my own heart, and in compliance with the advice of Mr. Bassett, our Archdeacon of Stowe. He is an industrious labourer in Christ's vineyard, and exerts himself to the utmost to revive the antiquated doctrines of the Church of England; for which he does not escape shot-free, as you, who possibly may have had some experience of the same kind yourself, will easily imagine. But he is a stout champion for the truth, and has grace enough to fear nothing. I have lived, for some time, in a state of Christian friendship and heart-communication with him and his spouse. They were the persons who chiefly pressed the publication of the Lectures, and indeed would take no denial. I was the more encouraged by hearing that Mr. Whichcote, who is one of our county members, and brother to Mrs. Bassett, said, upon hearing one or two of them read in MS., "This is what I have long wanted and wished to see; all the common expositions of the Church Catechism are so dry, that I never had patience to go through with them." I presume he had not seen Bishop Ken's.

Your warm approbation of these Lectures is but too pleasant to me; and will put me upon examining into the state of my heart. But it would be false modesty in me, not to thank God, for the good reception they have met with, from persons whose esteem I chiefly value; and for the hope it gives me, that, by their means, the book may, in some measure, answer the end I had in publishing it. I must now ac-

quaint you, that I am engaged to Hitch, the Bookseller, for an edition of 1000 copies, which will be sold, when printed, for one shilling a copy, or ten shillings a dozen. After that, if they should stand fair for a third edition, I will come into any proposal, that you shall recommend, for having them sold cheaper.

I thank you again for the overflowings of your warm and Christian heart; and especially for your prayers for the anointings of the Spirit upon myself and ministry. I beg the continuance of them, and give up my heart and whole self to the brotherly unity of those few neighbouring Clergymen, you are in concert with, and wish you good luck in the name of the Lord. I further say to you, in the power of a true love, go on through evil report and good report, and be of the "few names in Sardis, which have not defiled their garments." Rev. iii. 4.

I am, Rev. Sir, your affectionate Brother, and fellow Servant,

THOS. ADAM.

P. S.—If you have not seen Mr. Piers, of Bexley's, Two Letters in defence of our present Liturgy, give me leave to recommend them to you; especially as I am told he will be a great loser by them. When you see the contents, you will not wonder at it.

To the Editor of the Christian Observer.

MR. EDITOR,

As I conceive from your Prospectus, that your Magazine, though principally embracing religious subjects, is intended also to convey useful instruction of *every* kind, I take the liberty of sending you the following Essay on the Nature and Cure of the Dry Rot—If I have obtained any knowledge upon the subject, it has not been acquired without some pains to procure it, and some anxiety lest my habitation should very materially suffer from the intrusion of so unwelcome a guest.

Timber is subject to decay whenever it is placed in a damp situation, or in one in which it is sometimes dry and sometimes wet. In this case it gradually grows of a darker hue, becomes of a spongy texture, and then imbibes and strongly retains moisture, losing at the same time its solidity, and the coherence of its fibres. But this ordinary decay is by no means to be confounded with that, which is occasioned by what is termed the Dry Rot. The difference between them consists in the following particulars. The latter occurs not only in damp situations, but in those which are comparatively dry; from which circumstance its name is derived. The former confines itself entirely to those parts which are immediately exposed to damp, so that some parts of the same plank may be perfectly sound, while others are decayed; the latter by degrees spreads not only to every part of the plank in which it originates, but frequently to every piece of timber with which it has any communication; extending frequently behind a wainscot, or under a stair-case, to different rooms, and even different stories. The former acts with comparative slowness; but the latter with great rapidity, often destroying in a short time a thick beam, to such a degree that it is incapable of bearing any considerable pressure. But the most obvious and important particulars in which they differ, are those of the smell and external appearance. The Dry Rot has always a smell resembling that of mushrooms, by which it is readily known. The surface also of the wood presents an appearance of vegetation. This discovers itself first by a whitish appearance or efflorescence in some part of the wood, adhering closely to it, which by degrees spreads on every side; in some places forming broad patches, like the leaves of some sea plants; in others, sending forth branches or roots, with various ramifications along the surface of the wood, and of various sizes, some of the largest being as thick as a man's finger. These branches or roots (for they probably perform the functions of both those parts of a plant) will often extend to the length of many feet, and when they can no longer find wood to which they can attach themselves, will climb up a wall or hang pendant in any hollow place where there is a body of stagnant air. When these are examined, they

are found to be extremely light; and if exposed to the air, soon shrivel up to an inconsiderable bulk. Wainscot which has suffered from the Dry Rot, when taken down, is found to have its back surface covered with broad filaments of the above kind, slightly adhering to it, which may be easily peeled off; the wood under it, though often perfectly dry, being found entirely to have lost its solidity, and to be totally decayed.

This account of the appearance of the Dry Rot sufficiently explains its nature. The Dry Rot in wood is *a decay occasioned by a peculiar vegetable of the fungus kind*, which possesses the power of destroying the wood to which it adheres, and from which it derives its nourishment.

This vegetable originates and is propagated, like all other vegetables, from seed. The seeds which are extremely minute in this genus of plants, are spread over its surface, or placed in cavities in its branches. They require, in order to make them vegetate, a soil and situation suitable to them. Wood rather damp is their proper soil, and stagnant air their favourite situation. And wherever they meet with such a soil and situation, they readily grow and luxuriantly flourish.

It may not indeed be an easy matter to trace, in many cases, the way by which these seeds have been introduced; but we may rest satisfied in the general law of nature, that no vegetation is propagated at a distance by any other mode; and it may be sufficient here to remark, that though, in every part of the world, wood exposed to damp has always decayed, yet there are many parts of the world where the Dry Rot has never been known. There are many districts in England, where it has not yet appeared; but wherever it has once got a footing in a town or village, it is not unusual for it to spread in that place, till few houses remain entirely free from it. A small chip of wood, a few particles of saw-dust, will convey the seeds; nay the very tools used in removing wood decayed by it, may be the means of carrying them to other places, where they may find a favourable situation for growth. I have known new boards, which had stood in a yard in which the Dry Rot was found, decay in a few months when laid down in floors; as they brought with them the seeds of their own destruction. Superficial reasoners are often deceived, by confounding the *cause* with the *means* of its growth. They find it chiefly in damp situations, and therefore attribute its origin to damp; instead of considering the damp as only affording a favourable situation for its growth when already planted. In an unfavourable situation, the seed would perish.

In what manner it effects the destruction of timber, is not so easy to be explained. But I conceive that it acts, as the chemists speak, by decomposing the wood; *i. e.* it has the power of abstracting from it some of the elements of which it is composed, by which the cohesion of the parts is destroyed, and consequently the strength and durability of the timber. Wood is composed, in a great measure, of carbon, oxygen, and hydrogen; and let any of these principles be withdrawn, let their proportion be varied, or let a new principle be introduced, and the wood is no longer what it was. The shape and outward appearance may in some degree remain, but its solidity and texture are lost.

It was necessary to give so full an account of the Dry Rot, in order to throw light upon the kind of remedies, proper to be adopted for the purpose of preventing or destroying its growth.

To *prevent* it, air holes should be introduced into those cavities in a building where a stagnation of air might else occasion damp. Such are the cavities under the boards of a ground floor, or behind the wainscotting of the lower apartments. These air holes are, however, attended with the inconvenience of rendering a room cold; unless there is a convenient mode of stopping them, when necessary. With the same view, dry cinders, or ashes, are preferable to earth as a layer under floors; as being less apt to imbibe and give out moisture.

But when the Dry Rot has already taken possession of a place, other remedies must be resorted to—many have

been proposed. The Society for the Encouragement of Arts, some years ago, proposed a premium for one which should, upon sufficient trial, have been found to be effective—They adjudged it to a gentleman, whose process consisted in carefully removing every particle of wood which appeared to be infected by it, in completely charring or pitching the new wood used, in digging out the earth adjoining to the place where it flourished, and filling up the cavity with ashes and scales from a smith's forge, and in also making a channel or flue by which fresh air might always be admitted. Every part of this process will be seen to be judicious —with respect, however, to the last it may be remarked, that the mere admission of air, without establishing a current, does not appear to be particularly useful. If, by any means, as by communication with a chimney, a regular current of air can be produced, the situation becomes no longer favourable to the growth of this destructive vegetable. It may be remarked, that vegetables of this class contain a large proportion of fixed air, or, as it is now termed, carbonic acid gas; and that they flourish principally in places where that kind of air is found, which is known to be wherever air has been long stagnant in damp places.

These remedies cannot, however, be all of them practised without considerable expense; I shall therefore propose one, which I can, from repeated observation during six years, pronounce to be certain, both in preventing and destroying this noxious vegetable.

Take any quantity of green vitriol, and dissolve it in an iron pot over the fire, in as little water as will be sufficient for its solution, and with this liquor, whilst very hot, rub over the infected wood with a brush, as thick as possible, two or three times. If properly done, it forms a kind of glaze upon the surface of the wood. Care must be taken of the operator's clothes, as the drops which fall upon them will corrode them.

The rationale of this process is obvious: the heat of the mixture is destructive to vegetation. I have known boiling hot water destroy the Dry Rot, in an early stage of its growth. But besides the effect of the heat, the corrosive nature of the application is such, that all vegetable life perishes by its contact; and as it occupies the pores of the superficial part of the wood, it not only destroys any seeds which might have made a lodgement there, but renders the wood totally unfit for ever affording any further nutriment to its growth, though the application does not appear to have any bad effect upon the wood itself. It should be remarked, that every part, both of the wood and walls also, which it has already occupied, ought most carefully to be washed with the solution, else it may be expected to break out in another part. I have seen this to be the case lately, where the joists and beams of a floor had been washed with the above mixture, but a small part of the end of the joists, which rested upon a wall, had been left untouched. In consequence of this, the rot had extended itself from these ends to the floor of an adjoining room, and considerably injured it.——I remain, Sir, &c.

VIMAND.

**** Our critical readers will discover some inaccuracies in the following Lines, but will readily acknowledge, we doubt not, that these are more than compensated by their elegance.*

ELEGY ON THE DEATH OF A POOR IDIOT.

Who! hapless, helpless being, who
Shall strew a flower upon thy grave?
Or, who, from "mute oblivion's power,"
Thy disregarded name shall save?

Honour, and wealth, and learning's store,
The votive urn remembers long;
And ev'n "the annals of the poor,"
Live in their bard's immortal song.

But a blank stone best stories thee,
Whom sense, nor wealth, nor fame could find.
Poorer than aught beside we see,
A human form without a mind.

A casket gemless!—yet for thee
Pity suspends the tender wail;
For reason shall a moral see,
While mem'ry paints the simple tale

Yes, it shall paint thy humble form,
Clad decent in its russet weed,
Happy in harmless wandring's charm,
And pleas'd thy father's flock to feed.—

With vacant, reckless smile she bore,
Patient, the scorner's cruel jest;
With unfixt gaze could pass it o'er,
And turn it pointless from her breast.

Her tongue, unable to display
The uniform'd chaos of her mind!
No sense its rude sounds could convey,
But to parental instinct kind.

Yet, close to every human form
Clings imitation's mimic power,
And she was fond and proud to own
The school-time's regulated hour;

And o'er the mutilated page
Mutter'd the mimic lesson's tone;
And ere the scholars' task was said,
Brought ever and anon her own;

And many a truant boy would seek,
And drag reluctant to his place;
And ev'n the master's solemn rule,
Would mock with grave and apt grimace.

Each heart humane could freely love
A nature so estrang'd from wrong;
And even infants would protect
Her from the passing traveller's tongue!

But her prime joy was still to be,
Where holy congregations bow;
Rapt in wild transports when they sung,
And when they pray'd, would bend her low.

O Nature, wheresoe'er thou art,
Some latent worship still is there;

Blush ye! whose form without a heart,
The Idiot's plea can never share!

Poor guileless thing! just eighteen years,
Parental cares had rear'd alone;
Then (lest thou e'er should'st want those cares)
Heaven took thee spotless to his own.

Full many a watching eye of love
Thy sickness and thy death did cheer;
And reason, while she joys, approves
The instinct of a parent's tear.

Poor guileless thing! forgot by men,
The heaving turf directs to thee;
"'Tis all thou art" to mortal ken,
But Faith beyond the tomb can see.

For what a burst of mind shall glow,
When disencumber'd from this clod;
Thou, who on earth could'st nothing know,
Shalt rise to comprehend thy God!

Oh! could thy spirit teach us now,
Full many a truth the gay might learn;
The value of a blameless life,
Full many a scorner might discern.

Yes! they might learn who waste their time,
What it must be to *know no sin*:
They who pollute the soul's sweet prime,
What, to be spotless pure within.

Go! then, and seek her humble grave,
All ye who sport in folly's ray,
And as the gale the grass shall wave,
List to a voice that seems to say;

"'Tis not the measure of your powers,
To which the eternal meed is given:
'Tis wasted or improved hours,
Which forfeit, or secure your heaven!"

LITERARY DEPARTMENT.

I. REVIEW OF NEW PUBLICATIONS.

IX. *The True Churchmen ascertained: or an Apology for those of the Regular Clergy of the Establishment, who are sometimes called Evangelical Ministers: occasioned by several modern Publications. By* J. OVERTON, A. B. 8vo. pp. xv. & 422.

(*Continued from p.* 112.)

CHAP. IV.

The inquiry pursued with regard to the doctrine of ORIGINAL SIN, *and the consequent* STATE AND CHARACTER OF MAN, *in this world,* AS A SINNER.

Mr. Overton now proceeds to particularize some of the most important points of Christian doctrine, which are also the chief subjects of the present controversy. He reminds his readers, that it has been already proved, that our Church is "to be interpreted according to the most *natural and full sense* of her words, and that a *practical* acquaintance with her doctrines is required," in her members.

The Author then details the sentiments of the persons whom he opposes, and which he considers as differing essentially from those of the Church, upon the doctrine of ORIGINAL SIN, considered under the distinct views of man's *corruption* or *sinfulness*, his *desert*, and his *impotence*; and he refers, in support of the fairness of his statement, to various passages in the writings of Bp. Law, Bp. Warburton, and the other writers already alluded to.

The inference he draws from all these quotations, is, that these Divines set themselves to reduce this doctrine to the narrowest compass they possibly can, which indeed some of them whom he quotes, confess to be the case.

With the views of these writers, on the three points mentioned above, Mr. O. then contrasts the doctrine of the Church, as it is contained in the Articles, Liturgy, and Homilies; and confirmed by Dr. Nowell, Bp. Jewell, Rogers, Hooker, Bradford, Crannier, Hooper, Latimer, and even by the Augsburgh Confession, which some resort to as a palliative.

We must refer our readers for the details of this contrast, to the book itself; but we extract the following passage, as containing the Author's summary view of the points discussed in this chapter. After asking whose doctrines respecting human corruption most resemble those of the Church—"*ours*, who speak strongly on the subject; or *theirs*, who so labour to lower and extenuate it;" and quoting some concessions of Bp. Burnet and Dr. Hey, in which they allow that the views they oppose are more closely conformed to the doctrine of the Church than their own, he adds:—

Similar concessions, in abundance, might be adduced from others of the most eminent of this class of teachers And that any of them should attempt to maintain their agreement with the church on this doctrine is really astonishing. For, let us only bring a few leading ideas of each into comparison, and see how this coincidence will appear.

They then, as it has been shown, deny the corruption of our nature by the fall, *altogether*; doubt whether our mental corruption is *at all* owing to Adam's transgression; or confine this corruption to *some* of our species: Our Church, in terms the most express and unequivocal, which she repeats and illustrates beyond all possible room for mistaking her, asserts, that "Original sin, is the fault and corruption of the nature of *every man* that naturally is engendered of the offspring of Adam;" that "*All* men are conceived and born in sin;" that into this state "we were cast, by breaking of God's commandment *in our first parent Adam*;" and that we descend from him as corrupt branches from a corrupt stock.—The most orthodox of these Divines consider this depravity of our nature as but *partial*; as consisting in defects and imperfections, accompanied with much remaining good:—Our church teaches, that we are the *farthest possible* gone from original righteousness; that we have no health in us, no one part of our former purity and cleanness; that of our own nature we are without any spark of goodness in us, without any virtuous or godly motion, and only given to evil thoughts and wicked deeds

In their judgment, the great evil of sin consists in its effects on human society:—Our church affirms, that it most justly provokes the wrath and indignation of God.—A common opinion with them is, that the effects of the first transgression upon Adam's posterity, are only *temporal* judgments, and a state of *mortality*.—The Church of England asserts, that in every child who is born into the world original sin deserveth God's wrath and damnation; that Adam after his fall was accursed of his Maker, condemed by his just judgment to everlasting death; that he had nothing in himself but everlasting condemnation, both of body and soul, and that his whole posterity, sustain the selfsame fall and punishment.—According to their casuistry, God's most awful denunciations against sin, may only imply some small, intermediate, and uncertain kind of punishment: These denunciations they are always shy of mentioning: and they even say, that "We are not called upon by our Church to subscribe to the eternity of hell-torments, nor even to condemn those who affirm that all men will be finally saved:"—Our Church uses, and constantly repeats, in regard both to the intensity and duration of this punishment, the very strongest expressions afforded in language: Such surely are these, to "perish everlastingly;" "to go into everlasting fire;" "God's wrath and everlasting damnation;" "the bitter pains of eternal death;" "hell-fire;" "the most excruciating and eternal torments in unquenchable fire"—How would these Gentlemen represent intense and never-ending misery, if this language does not?

So in respect to the *powers* man naturally possesses for restoring himself to holiness and the divine favour. They mightily extol his *reason* as sufficient, without any supernatural assistance, to enter into the true meaning of God's word, and to attain all requisite knowledge in divine things: Our Church teaches, that "unto a *natural* man, many of the precepts of God's word, seem mere *absurdities*, contrary to all reason;" and that "a natural man understandeth not the things that belong to God, and that neither can he."—They teach, with almost one voice, like the Papists, the doctrine of *freewill*:—Our Reformers say, that the Papistical doctrine of freewill is *abominable* in the sight of God, and to *be abhorred* by all Christian men; and our Church adds, that we have no will to good, till we are *prevented* by the grace of Christ. Their ideas are, that man's natural powers are only *not quite sufficient* for what Christianity requires; that they cannot place him in a state of Christian *perfection*, but that he can atchieve a *great deal* toward this end; and that *something* must be *first done by him*, in the work of conversion and salvation, is most strenuously insisted upon. Some-

times they suppose him capable of performing such good works as naturally make him *inclined* to embrace the gospel; at others, such as may *recommend* him to God; and at others, such as *render him worthy* of the divine favour and election: Our Church teaches, that he has *no power* to do what is really good; that without Christ he *can do nothing* in the work of his salvation; that of himself he is unable even to think a good thought; that he cannot make himself righteous either in the whole or in part; that he cannot even *prepare himself* to faith, &c; that his *best* natural works neither render him *meet* to receive grace, nor *deserving* of it, nor are *pleasing* to God, but are, in fact, *themselves sins*

This, then, is the agreement with our Articles, Liturgy, and Homilies, of which these Churchmen boast! In this manner do they teach the doctrines contained in these formularities, as they were first delivered by our Reformers! (p. 155—157.)

Mr. O. concludes the Chapter by repelling the charge, that the persons whom he defends use stronger language than the Church has done upon this doctrine, and denies that such can well be found.

CHAP. V.

The investigation continued with respect to the doctrine of REPENTANCE.

1. Mr. Overton, after remarking that according to men's ideas on the subject of depravity, will be their solicitude respecting it, and their notions of conversion from it, goes on to state his own views and those of his friends upon the subject of REPENTANCE. They consider "a *feeling* and *practical* conviction of human depravity as essential to Christianity" This conviction, they think, "may justly excite unfeigned sorrow, and deep anxiety in the soul;" and they are also of opinion, that, "in order to salvation, a *change of mind*, of views and dispositions, must be effected in *every person*, wherever born, however educated, or of whatever conduct;" a change generally known by the name of Regeneration.

To those who object that this change is effected in us at our *baptism*, the Author answers, that baptism rests on the same footing, in this respect, with circumcision; that good fruit cannot be produced but from a good tree; and that as the bulk of those who have been baptized, live in the habitual practice of what the word of God deems evil, they can therefore be Christians in outward profession only; and "this distinction," he adds, "between a mere nominal, hereditary, external religion, and real, practical, internal Chritianity; between the mere *form of godliness*, and the *power* of it, we cannot relinquish." (p. 161.)

The change, for which our Author argues, is properly represented, he remarks, by any one of the scriptural terms, repentance, conversion, renovation, spiritual resurrection, or circumcision of the heart; none of which, however, are to be considered as implying the conversion of persons, already Christians, to the profession of Christianity; but the conversion of an hereditary profession, into actual practice and experience; "and in fact," he adds, "the change effected in the views, dispositions, and pursuits of those, who from mere *nominal*, become *real* Christians, bears so strong a resemblance to that experienced by the first Christians on their conversion, as fully to justify the description of it by the same terms." (p. 162.)

Mr. O. observes, however, that he is not solicitous about words, but that it is the *thing* only, the actual reformation of the heart and character, which is to be deemed of importance; and, viewing the state of religion among us, he is anxious to guard against that abuse of the doctrine of the Establishment concerning baptism, which permits all persons in our communion, to expect the blessings of the baptismal covenant as a matter of course, whether or not in any sober sense of the words they fulfil its conditions.

"The author of this happy change of character," Mr. O. adds, "we believe, is, the Holy Spirit; but, that it is generally effected, and is always to be sought after, in the diligent use of the appointed means of grace." He guards against the misrepresentations of those who would insinuate that when conversion is spoken of, "we are ranting about some instantaneous operation, which finishes the whole business of religion at once: we mean by it the *serious commencement* of a work, which it requires the vigorous exertions of a whole life to complete. Our opinion therefore is, that humility of mind, and seriousness of deportment, highly become the character of Christians, in their best estate." (p. 163, 164.)

2. "Very different, however, are the notions of several of our *Opponents*. We will not affirm that they absolutely treat with ridicule every appearance of contrition for sin, or solicitude respecting the state of the soul; but they certainly approach very near such a conduct. At the most, it is only some gentle feeling of remorse, some slight degree of spiritual anxiety, which they can endure. Men may be serious, may be affected, may discover solicitude, about what other objects they please; it is not permitted here: It is knavery; it is folly; it is hypocrisy; it is insanity; where the honour of God, and the care of the soul are concerned." (p. 164.)

Mr. Polwhele, the Anti-Jacobin Reviewers, Dr. Croft, Mr. Clapham, &c. are censured on this ground; and are accused of giving a distorted view of the sentiments of those persons whom they oppose; such a view, likewise, as is utterly inconsistent with their representations, at other times, of the flattering nature of the doctrines of their adversaries. Several of these authors are quoted, as wholly denying the necessity of any radical change in the present day; as referring to baptism, whatever radical and internal change may be allowed to be necessary; and as meaning no more by repentance, than outward reformation; or at most, some very partial change of character; or if more is allowed to be requisite, it is only for the more abandoned part of mankind. "However indulgent," Dr. Carr says, (Serm. L. p. 112.) "the Saviour of the world may be to accidental failures of infirmities, or passion....if we have fallen into adultery, theft, murder, &c. our repentance must closely follow." (p. 171.)

3. In contrasting with these notions, the sentiments of the Church upon the point in question, Mr. O. shews, from the Liturgy and Homilies, that she considers repentance to be necessary for *every person* in her communion, who has arrived at years of discretion; and that she could not possibly be more explicit than she is, in declaring against the substitution of any merely outward or partial change for true repentance; teaching, as she does, that it extends to the "very bottom of the heart," and that penitents "must be clean altered, and changed," and "must become new creatures." He further states, that she ascribes this work entirely to the Holy Ghost, and on this point quotes a strong passage from Lord Bacon. (p. 171—174.) He then illustrates, by further extracts, her views of the necessity of *contrition and solicitude of mind*, as accompanying this change; and, having given a specimen of the penitential language of our leading Martyrs, in a passage quoted from John Bradford, thus concludes:—

I again appeal to every competent and unprejudiced judge, to say, which party teaches most like the Church of England, on this subject; *we*, who allow men to be serious in this most serious cause; or *they*, who are so disposed to slight, and even to ridicule real solicitude, about the spiritual state: *we*, who urge the necessity of a practical, radical, and general change of character; or *they*, who rest so much upon hereditary distinctions, and external reformation, and, at the most, require only some very partial amelioration of heart and principles: *we*, who ascribe true conversion to God, to the agency of the Divine Spirit; or *they*, who consider it a work which is "easy and natural" to man? (p. 177.)

(To be continued.)

X. *The Anticalvinist; or Two plain Discourses on Redemption and Faith. By* Robert Fellowes, M.A. of St. Mary Hall, Oxford; Curate of Harbury; and Author of a Picture of Christian Philosophy, &c. &c. Second edition, with additions. 8vo. 28 pp. Price 1s. or 10s. a dozen.

The title of this pamphlet, led us to expect from it, an exposure and refutation of those opinions, which form the distinguishing features of the Calvinistic system. But in this expectation we have been disappointed. The attack here made, is not on the doctrines held by Calvinists exclusively, but on those which we have been in the habit of regarding, as the prominent and distinctive marks of the Creed of the Church of England; nay, as forming the essence of Christianity itself.

Had Mr. F. confined his animadversions to those less essential points, which give to the Calvinistic creed its peculiar character; and had he, at the same time, conducted the discussion in the spirit of Christian charity and forbearance, we should have thought him

by no means liable to reprehension on that account. But having directly impugned some of those doctrines, which are the most unequivocally specified in the Liturgy and Confessional of that Church, of which he is not only a member but a minister; and having left others equally important entirely out of his system, we deem it our duty to give to his work a greater share of our attention than its size may seem to claim.

In the Preface, Mr. F. advances a number of strong, but vague and general charges, against "many of those who falsely assume the title of Evangelical Preachers." These persons, he states, "either from stubborn ignorance, or perfidious wickedness, are, at this moment, busily employed, in sapping the strong foundations of morality;" and in decrying "the importance, and invalidating the necessity, of *a loyal submission to the moral government of the Gospel.*" (p. iii.)

The real object of Mr. F's attack, would appear from these, and such like extracts, to be the Antinomian heresy. That this heresy has a considerable existence in the kingdom, we are not disposed to deny; and so sensible are we of its pernicious and anti-christian tendency, that we should rejoice to see the pen of some able Divine pointed against it, with discrimination and effect. A rash, incautious, or unskilful hand, however, while Antinomianism is the professed object of his hostility, may strike, as Mr. F. has done, a deadly blow at the root of all evangelical obedience. Mr. Fellowes, it is moreover to be observed, is far too loose and declamatory, and dwells too much in generalities, even if his method of treating the subject were unexceptionable in other respects, to convince those, whose minds may be tainted with the subtle and delusive errors of Antinomianism: but he will be still less likely to produce any effect, when to declamation, he adds invective; and when, by a very superficial eye, errors, which are radical, and perhaps no less destructive, than those he opposes, may be discovered in his own views of Christianity.

We conclude from the title of the pamphlet, that Mr. F. meant to convey to his readers, the idea, that the Calvinists, as a body, were justly chargeable with those Antinomian notions, which he reprobates; but may it not be questioned, whether this be indeed a well-grounded representation? Whatever objections might be urged against certain Calvinistic sentiments, it surely cannot with truth be alleged generally of those who hold them, that they are employed "in sapping the foundations of morality;" or that they "decry the importance and invalidate the necessity of a loyal submission to the moral government of the Gospel." The Institutes of Calvin himself, and the Westminster Catechism, would disprove this charge; although both these works are certainly far more Calvinistic, if we may be allowed to use such an expression, than the generality of modern Calvinists. May we not also call in the aid of experience, and refer to Scotland, where the above-named Catechism forms the common ground-work of religious instruction, as a proof, that the Calvinistic creed, whatever errors some persons may attribute to it, is not chargeable with producing all that relaxation of the ties of moral obligation, which Mr. F. would maintain it does?

The pamphlet consists of two Sermons, the first of which is from 1 John ii. 2. *He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.* The Author's declared object in it is, briefly and plainly to explain the extent and nature of our redemption; the benefits of which he states to be universally extended, and not confined to "a few *chosen* individuals.*" (p. 9, 10.)

After maintaining that the death of Christ will be the means of blessedness to none who do not perform the conditions of faith, repentance, and sincere obedience, which are required of them, (p. 10), he explains the nature of the Christian Covenant to be, that (p. 11.) "Christ by his death hath prevailed on his Father to grant to mankind a dispensation of mercy; promising par-

* Whatever may be the opinions of men on this subject, or on the true meaning of the term *Elect*, we think the word itself ought not to be treated with levity. It is a scriptural expression, and one, as Mr. F. must know, which is frequently used by our Church.

don on the conditions of their faith, their repentance, and their obedience, or continuance in well-doing." Mr. F. then gives it as his opinion, that the consequence of Adam's disobedience was the forfeiture to himself and his descendants of the privilege of immortality; and that this sentence of mortality, or, as he explains it, this total extinction of being, which awaited all men at the close of life, was repealed by the death of Christ. And this deliverance from a state of annihilation at death, he states also to belong only to those who observe the statutes of Christ's kingdom. The disobedient, he farther observes, are threatened, by Christ, with destruction; which, according to Mr. F. signifies merely the total extinction of being, at the close of this mortal life. (p. 11.) To prove that we have not misrepresented the sentiments of Mr. F. on the important points of the real nature, extent, and effects of the fall of Adam, we shall quote the following passage—

> Though Christ both practised, taught, and enjoined the purest morality, and though we are desired to "be holy, as he which hath called us is holy," (1 Pet. i. 15) yet there are many persons, either through "pleasure in unrighteousness," (2 Thess. ii 12.) or wrought on by "strong delusion, that they should believe a lie," (2 Thess. ii. 11.) who pretend that the sin of Adam hath so thoroughly tainted, and so radically depraved human nature, that man is from his birth, addicted to wickedness, and incapable of goodness.—But the Scriptures, when they are truly expounded, never teach, and our Saviour himself, in all his discourses, never published this loathsome and pernicious doctrine. *The sin of Adam did not vitiate the nature of mankind.* The punishment inflicted on Adam for his transgression, was death, and temporal misery. His posterity, therefore, are born to mortality and to suffering; *but they are not born either in guilt or in wickedness. They are not born disposed to evil and indisposed to good. They are born innocent;* and this was certainly the opinion of our Saviour, or he would not otherwise have declared of little children, that of such is the kingdom of God. He would not have said this, if they had been born in guilt and wickedness; for guilt and wickedness can have no admission into heaven. Little children are born innocent, and ripe for heaven; and the fall cannot, consequently, have so vitiated the nature of man, as to have communicated to it an unnatural propensity to moral evil, and an utter loathing of moral good. (p. 15.)

With this view of the subject, we need not wonder that Mr. F. should have pronounced the Gospel to be "nothing *more* than a rule of life;" (p. 12.) and that the death of Christ has only procured deliverance from annihilation, for those who obey its precepts. (p. 11.) Mr. Fellowes no where asserts, that the death of Christ is followed by any other blessings, than those which have been already enumerated; and he endeavours to prevent the notice of this omission, by inveighing strongly against all (p 12 who regard the death of Christ, as having annulled the necessity of moral observances. We, in common with Mr. F., regard such an opinion as deserving the utmost abhorrence; and we scruple not to say, that whoever considers the death of Christ as having invalidated the importance, or superseded the practice of a single moral duty; (p. 12.) whoever imagines that our Redeemer hath "left him nothing to do, but only to live as he pleases;" or represents him as delivering us "from the necessity of moral virtue," (p. 14) entertains irrational, and unscriptural notions, blasphemes the Gospel of his God and Saviour, and will find himself "miserably and fatally deluded, when the Son of Man shall again appear, coming in the clouds of Heaven; when the books shall be opened, and judgment shall be administered according unto righteousness." (p. 14.) So far we agree with Mr. F. But because we condemn the errors of those who abuse the essential doctrines of the Gospel, shall we, therefore, abandon them? God forbid!

(To be continued.)

XI. *Practical Sermons, by the late Rev.* Joseph Milner, M. A. *Master of the Grammar School, and Vicar of the Holy Trinity Church, in Kingston upon Hull. To which is prefixed, an Account of the Life and Character of the Author.* Second edition, revised and corrected. *By the Rev.* Isaac Milner, D D. *Dean of Carlisle, and Master of Queen's College, Cambridge. Large Additions are made to the Life of the Author, with further Animadversions on Dr* Haweis's *Misrepresentations, and Two Sermons not before published.* 8vo. pp. cxxxvi. and 355, boards, 6s. 1801.

Amidst the grievious departure from

the faith, and the disposition to receive novel schemes of theology, which mark the present age of fearless innovation, we can congratulate our readers on the growing taste for sound doctrine. The present volume of Sermons has passed through two editions in less than a year; and yet these compositions are not distinguished by any particular beauty of style, or, what the Apostle calls "excellency of speech or of wisdom" They are plain and artless, but earnest and powerful discourses, such as John Bradford, Hugh Latimer, or Edwin Sandys, would have delivered to their congregations; and the doctrines are exactly those of our Reformers from Popery. Indeed we have often been reminded of honest Latimer, in perusing these Sermons of Mr. Milner, and been carried back in imagination to the best and purest times of the Church of England, when all her Bishops and Clergy preached according to her Articles and Homilies.

This will constitute their excellence in the eyes of those who think that the proper use of a sermon is not to display the learning and eloquence of the preacher, or to excite the admiration of the hearer, but for instruction, *popular* instruction in righteousness; and that one of the proofs which our Saviour gives of his own mission, "unto the poor the Gospel is preached," will always mark the ministration of a true teacher. One thing, however, is certain, that when we see a man who is qualified to shine as a scholar, and to cultivate with success those parts of literature which are connected with worldly honour and emolument, condescend to men of low estate, and preach the Gospel to the poor, we can have little doubt of his Christian sincerity.

Mr. Milner's intellectual powers were certainly of a superior kind, and his learning unquestionable; nor was he without ambition after literary fame; but all was sacrificed for the sake of Christ He "preached not himself, but Christ Jesus the Lord." In all his labours and writings, we perceive an uniform desire to extend the kingdom of our Redeemer in the hearts of men.

The Sermons are twenty-three in number but none of them, it appears, were composed or prepared by their Author for publication. We find that he left a discretionary power, in his will, with two of his most intimate friends, to publish any of his Sermons that they might think adapted to promote the cause of true religion and virtue, and that these were selected from the large mass of eight or nine hundred which he left behind him.

The following Table will give the reader a view of the Contents of the volume.

CONTENTS. Life of the Author, (p. 1.)—SERM. I. orginal sin, Gen. viii. 21 (p. 1.)—SERM II. The church of God confessing her guilt and depravity, Isaiah lxiv. 6, 7. (p. 15.)—SERM III Jesus Christ, an unspeakable gift, 2 Corinthians, ix. 15. (p. 29.)—SERM IV. The nature of faith, Heb. xi. 1. (p. 47.)—SERM. V. The case of Pharaoh, a warning to stubborn sinners, Exodus, x. 3. (p. 63.)—SERM. VI. Lowliness recommended from the example of Christ, Philip. ii. 3, 4, 5. (p. 76.)—SERM. VII. Jacob blessing the sons of Joseph, Gen. xlviii. 15, 16 (p. 90.)—SERM. VIII. The duty and uses of religious fasting, Joel ii. 22. (p. 104.)—SERM. IX. The communion office of the church of England considered, 1 Cor. x. 16, 17. (p. 117.)—SERM X. The character and prayer of Samson, Judges xv. 18 (p. 133.)—SERM. XI The nature and cure of slothfulness, Prov. xv. 19. (p. 151.)—SERM. XII. The character and conduct of Josiah, 2 Kings xxii. 19. (p. 163.)—SERM. XIII. Love of the brethren, an evidence of a state of salvation, 1 John iii. 14 (p. 178.)—SERM. XIV. The doctrine of Providence, Mat. x. 29, 30 (p. 192.)—SERM. XV. Family instruction, recommended from the example of Abraham, Genesis xviii. 19 (p. 209.)—SERM. XVI. The life of faith, Habakkuk i. 3, 4. (p. 225.)—SERM. XVII. The character of Saul, 1 Samuel xv. 30. (p. 238.)—SERM. XVIII. The character and faith of David, 1 Samuel xxx 6. (p. 253.)—SERM. XIX. St Paul's experience in the school of Christ. Philip. iii. 12. (p. 267.)—SERM XX. The song of Simeon, Luke ii. 26 (p. 283.)—SERM. XXI. The portion of the men of the world, and the hope of the Godly, Psalm xvii 14, 15. (p. 297.)—SERM. XXII. The brazen serpent, John iii. 14, 15. (p. 312.)—SERM. XXIII. St. Peter's courage, and his want of faith. Matthew xiv. 28. (p. 335.)

In the life of the Author, prefixed to this volume of Sermons, (p. lx.) an apology is made for the defects which

must unavoidably cleave to compositions circumstanced as these were.

It is not to be expected that sermons written so rapidly, and purely for the purpose of doing good to his congregations, without the least view to the publication of them, should be very correct. He found time to forge and hammer, but he had none to file and polish. His manuscripts are, in many instances, so crowded and interlined, as to be almost unintelligible: Besides, it was his constant practice to insert connecting and explanatory observations, at the time of preaching, according as his feelings and judgment suggested at the moment. It is entirely owing to the exceeding great care and labour of the Rev. Mr. Richardson, and to his intimate knowledge of the author and his sentiments, that this volume is in the respectable condition in which it is now presented to the public. Any defects, which still remain, it is trusted, will be found not very material; and the reader will have the candour to ascribe them to their true causes, as above related.

The inhabitants of the town of Hull, expressed a great desire to see some of Mr. Milner's sermons in print, and the writer felt it incumbent upon him to gratify their wishes. He acts in obedience to this call; but at the same time he judges it entirely expedient not to publish too many at once. Among the vast collection of the manuscripts of Mr. Milner, there are many striking compositions on Scripture-Characters; some specimens of which are now published. There are also several Official Sermons, preached at the election of mayors, &c. but, whether it will be proper to publish any more of his practical discourses, must depend on several circumstances. This volume, he doubts not, will be highly acceptable to the affectionate friends of the author; and he considers it, also, as a trial of the taste of the public.

All the subjects of practical divinity, were well digested in Mr. Milner's mind; but he never chose to be tied down by artificial rules of composition. In delivering his thoughts from the pulpit, he had generally one point in view; and if he sometimes digressed pretty freely, he made his whole design clear before he had done, and returned upon his audience with redoubled force. In the manuscript sermons, there are frequently wanting a few very short connecting sentences, to effect and finish the LUCIDUS ORDO; and where these can be supplied successfully, all becomes at once free from embarrassment and obscurity.

Though this refers to the first edition of these sermons, published under the care of the friend above-mentioned, it equally applies to the second, which now lies before us, and accounts for the abruptness which we found in many passages, particularly near the conclusion of a sermon.

(To be continued.)

II. REVIEW OF REVIEWS, *&c. &c.*

ANTI-JACOBIN REVIEW.

In our preceding Numbers, we shewed the influence, and, in consequence, the importance of Reviews; and insinuated that the conduct of Journalists is often highly reprehensible. We will now proceed to justify the insinuation. And, as the mischief is usually the greatest, when false or hostile principles are propagated under the mask of truth and friendship, we will first notice the work entitled the ANTI-JACOBIN REVIEW. This Journal commenced in July, 1798, with professions the most laudable; a resolution to oppose with intrepidity the efforts of Jacobinism and Infidelity; and to defend with all its energy, the Government and Religion of our Country. For a season its exertions were spirited and happy. It exposed the artifices, and lowered the tone, of several popular publications, in which a regular and systematic attack on our excellent Establishments was carrying on; and, in this view, was, unquestionably, the instrument of good.

There was, however, it must be confessed, even at this period, a violence displayed in the work, beyond what is usually thought requisite in the support of truth; but the cause was important, and the occasion pressing. There were symptoms also, from the first, which caused suspicions, whether any thing beyond a mere *political* religion was the object of its defence; but its conductors avowed themselves "orthodox," "champions of truth," and were loud in declarations of their inviolable adherence to the Church of England. Gladly, therefore, we hailed them as allies, afforded them our countenance, and became interested in their success.

Great then was our regret, when, before the expiration of a single year,

we witnessed a conduct glaringly inconsistent with these professed principles. Great was our regret, when this boasted attachment to the Church displayed itself in the mutilation of her genuine doctrines, the abuse of her faithful ministers, and even the reprehension of her eminent prelates. Yet, that such has been the fact, every competent and unprejudiced judge will be fully convinced, after a perusal of this Journal, from May, 1799, to the present period.

But we need not, alas! have recourse to any remote part of the conduct of these Journalists, to discover this lamentable abandonment of their avowed tenets. We have a fair specimen both of their *religion* and *manners*, in their Review for January 1802. In this Number, p. 85, having interpreted St. John xvii. 20, 21, as favouring the notion, that all persons, of all communions, differing, in form of government, from their own, "are *without a ground* for the hope they entertain" of salvation, our critics thus proceed:—"O would our *Bishops* attend to this, as their predecessors, the Apostles, did before them, and they would contribute much more effectually to the enlargement of the flock of Christ, than by *delivering Charges recommendatory of* SPIRITUAL RELIGION, *a term, to which a Quaker or a Methodist may be able to affix a meaning, but which a sound Churchman does not understand.* It is a religion double distilled—its substance all evaporated in fumo, and may suit us when we are out of the body, but leads only to confusion and every evil work, while we remain in it."—What language is this, from the persons here using it! Unbelievers have condemned, as absurd or hypocritical, all regard for Christianity, except as a mere *external* thing, an engine to overawe the multitude; men of the world, absorbed in business, or drowned in sensuality, have *practically* denied all that is spiritual in religion; Dissenters, with a view to depreciate the Establishment, have insinuated that our religion chiefly consists in *forms*; Mr. Daubeny has maintained, that the spirituality of divine worship is not *essential* to the being of the Church of Christ; but never, surely, till now, was spiritual religion thus avowedly rejected, and openly ridiculed, by professed Christians, and Defenders of the Church of England.

Nor can it, by any means, be affirmed, that the object of this contempt is only spiritual religion, as disfigured by wild Enthusiasts and extravagant Sectaries. Under this insinuation, the attacks of these Critics on vital Christianity are usually sheltered. But here they have confessed the plain truth. The immediate subjects of the present censure, are not only strict observers of the external ceremonies of our Church, but able defenders of her constitution and discipline. And, if the opinion of these Critics is to be regarded, so far are the persons in question from being enthusiasts in religion, that their characteristic defect is an excess of moderation. The theology objected against is, however, according to their own express language, the "spiritual religion which is encouraged by those who ought to discountenance it;" the "religion recommended in the Charges of our Bishops." It is, therefore, spiritual religion, as expressly defined to be, "a sincere devotion of the mind to God; an humble resignation to all his dispensations; an universal and unvaried obedience to his will;" spiritual religion, as exhibited under all the aids of elegant composition, exalted station, and the best-regulated piety.

But have these Reviewers indeed any ground for representing this species of religion, as some "new-fangled," absurd thing, which is only intelligible to Quakers and Methodists? What saith the Scripture? "God is a *Spirit*, and they who worship him, must worship him in *Spirit* and in truth." Man is compounded of soul and body, and is commanded to "glorify God with his body and his *Spirit*;" to "love him with *all his heart*, with all," &c. The whole Christian dispensation is styled "the ministration of the *Spirit*." "The law is *spiritual*." Every true Christian is quickened, taught, renewed, strengthened, and comforted, *by the Spirit*. He is instructed to *pray*, *live*, *walk*, *sing*, *bless*, &c. *in the Spirit*. All his accep-

table works are denominated "the *fruits of the Spirit.*" The enjoyments, for which it is his grand object to prepare, are *spiritual;* and hereafter, even his body will be *spiritualized.* His present religious attainments are, therefore, also styled, "*the first fruits of the Spirit,*" and "*the earnest of the Spirit,*" &c. &c.

And this influence and use of the Spirit, is *essential* in Christianity. For, "Except a man be born of water, and of the *Spirit*, he cannot enter into the kingdom of God." "No man can say that Jesus is the Lord, (can reallyrely on him as his Lord and Saviour, but by the *Holy Ghost.*" And, "If any man have not the Spirit of Christ, he is none of his." "To be carnally minded," we are also taught, "is death, but to be *spiritually* minded, is life and peace." Christians are enjoined, to "set their affections on things above;" to "look at the things which are unseen and eternal;" yea, their "citizenship is in heaven." It is moreover expressly affirmed, that "he only is a real Jew, who is one *inwardly;*" and that "circumcision is that of the *heart*, in the *spirit*, and not in the letter." And those persons who are zealous for *externals*, and neglect *internals* in religion, are every where treated with the utmost severity, and compared to "blind Pharisees," and "whited sepulchres." The characteristic epithet, therefore, by which true Christians are distinguished, is, that they are "*spiritual.*"—And yet, "spiritual religion," we are to believe, is some "new-fangled thing, to which no persons can affix a meaning but Quakers and Methodists." ! !

But what saith the Church of England on the subject? It is, we see, affirmed, that "a sound Churchman does not understand the term spiritual religion."—The Sacraments of our Church are, however, "an outward visible sign of an *inward* and *spiritual* grace." Her ministers "are inwardly moved, to take upon them their high office, by the *Holy Spirit.*" All her true members are "baptized with water and the *Holy Spirit;*" they "receive remission of their sins by *spiritual* regeneration;" they "*spiritually* eat the flesh of Christ, and drink his blood;" they are sanctified, guided, strengthened, comforted, &c. precisely after the example of the Scripture Christians, *by the Holy Spirit;* they "feel in themselves the *working of the Spirit of Christ*, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things;" they pray, that "God's *Holy Spirit* may be *ever* with them;" that they may "daily *increase in his Holy Spirit* more and more;" &c. &c.—Clearly then, those persons, from whose minds "all notions of spiritual religion are evaporated," are equally free from the religion of Scripture and of our Church.

But what say our primitive Bishops, and other writers of eminence? For, even the venerable name of *Hall* is introduced by these Critics, and his works recommended to our perusal. (See as above.) Hear then Bishop Hall. "Every religion," saith this real ornament of our Church, "bears in her lineaments the image of her parent: the TRUE RELIGION, *therefore, is* SPIRITUAL, and looks like God, in her purity: *all false religions are carnal*, and carry the face of nature, their mother, and of him whose illusion begot them, Satan.... Let this then be the Lydian stone of trial; we need no more." (Deca. iii. Epis. 3.) Again, he says, "A Christian is the living temple of the living God; where the Deity is both resident and worshipped." (Deca. v. Epis. 3.) And again, "Then only can I find myself happy, when, overlooking these earthly things, I can fetch my joy from heaven.—What an heaven do I feel in myself, when, after many traverses of meditation, I find in my heart, a feeling possession of my God." (Deca. ii. Epis. 1.)—Hear Bishop Jewell; hear the judicious Hooker. It is useless. As soon may our Critics raise the worthies of those times from the dead, as produce a man of them who ridicules spiritual religion.

But what say our great modern Prelates? "Let the friends of religion seize the present favourable opportunity of diffusing and enforcing by their instruction and example, the principles of *vital and spiritual religion.*"—We ask our Reviewers pardon. It is the theology of these Dignitaries, to which they specifically object.

We, however, shall not be ashamed of a religion, supported by authorities like these, under whatever *opprobrious names* it may be represented. Our heart's desire, and prayer to God, is, that "we may daily *increase in his Holy Spirit*, more and more, until we come unto his everlasting kingdom;" "that all carnal affections may die in us, and that *all things belonging to the Spirit* may live and grow in us;" that the whole body of Christians, "as lively stones, may be built up a *spiritual* house, an holy priesthood, to offer up *spiritual* sacrifices, acceptable to God by Jesus Christ."—Every other kind of religion, we are persuaded, is not only defective, but ruinous. "Having the form of godliness, but denying the *power* of it," is expressly characteristic of "perilous times" to the Church. It is a farce that cannot be supported, beyond a certain limit, in consistency with her public existence in any place.

These observations are equally warranted by Experience, as they are deducible from Scripture. What constituted the radical sin, and proved the final ruin of the ancient Jewish Church? Was it not the very thing we are reprobating? They substituted the shadow of religion for its reality. They laid an undue stress on certain external ordinances, saying, "The Temple of the Lord, the Temple of the Lord, are these," and neglected the *spirit* of their dispensation. What excited the divine displeasure against the Christian Church at Sardis? "She had a name to live, and was *dead*." What has contributed more to the enormities of the Church of Rome, than the hopes of salvation she has excited in all, within her external pale, without any proper regard to character? In what originated the unexampled desolations of so many other Churches, which we have recently witnessed? CHRISTIAN OBSERVERS, with one voice answer, *In the neglect of the genuine spirit of Christianity;* in the attempt to preserve the *body* without the *soul* of religion. The usual progress is this. "First," as a late eminent Prelate observes, "men grow unmindful of the distinguishing articles of Christianity; then, always, of what they hold in common with the heathens;" and then are they prepared, to "burn up all the houses of God in the land."

Would our Reviewers attend to this, they would contribute much more effectually to the support of the Church of England, than by publishing critiques, recommendatory of a *religion without spirit;* a kind of thing to which a Materialist or a Papist may be able to affix a meaning, but which a sound member of our Church does not understand. It is a religion doubly gross; it is corrupt; it is pestilential.—But, when will these gentlemen learn, that "he who made that which is without, made that also which is within;" and that "God looketh not only at the outward appearance, but also at the heart?" When will they discover a proper concern for forms and ceremonies, without depreciating what it is the grand end and object of all external institutions to produce, real practical Christianity? When will they see the necessity of something more, than that mere outward union with Christ, through the profession of his religion, which, as Hooker expresses the matter, may leave men "*impious Idolaters, wicked Heretics*, and *Imps and Limbs of Satan?*" (See Eccles. Pol. b. iii. p. 99.) When will they be convinced, that no persons can support the character of true ministers or members of the Church of England, who do not equally respect her *Constitution* and her *Doctrines?*

If they persist in their present conduct, and can indeed retain readers, the mischief must be incalculable. If they "will neither go into the" spiritual "kingdom of God themselves, nor suffer those who are entering, to go in;" if they persist in lavishing unqualified abuse, on all persons, of whatever respectability, who exert themselves to revive the languishing spirit of true religion among us, to "strengthen the things which remain, that are ready to die;" if such characters are to be stigmatized as "*Quakers*," and "*Methodists*," and persons who have "a *sneaking* kindness for the *Tabernacle;*" as guilty of "*baseness of design*," "*wilful misrepresentation*," "*most gross falsehood*," "*malicious ingenuity*," "*aggra-*

vated insolence;" as doing what is "*most base*, in a *manner*, if possible, *more base*," "*poisoning the public mind*, under the fair pretence of improving it," carrying on a "*conspiracy against the Church*," resembling "the *purring of a cat;*" &c. &c.; if all this, disembogued in a single article, is to be tolerated from persons, styling themselves "Guardians of polite Literature," and Defenders of our Church; who will not think that our polite Literature and our Orthodoxy deserve equal commiseration?—Or, rather, who will not wonder, that persons, whose pretensions and conduct are so diametrically and notoriously at variance, should possess any credit whatever? Who will not say, from such Guardians, may polite Literature, the Church of England, and true Religion, speedily be delivered?

MRS. H. MORE'S SCHOOLS; OR, THE BLAGDON CONTROVERSY.

Mrs. H. More, as we have heard, about ten or twelve years ago, when, viewing, in company with some friends, the romantic and beautiful rocks of Cheddar, which are a few miles distant from the place of her summer residence, was struck with the miserable appearance of the children who gathered round her, and was induced to look into many of the neighbouring houses.

She perceived that the poverty of the people was great; their manners rude in the extreme; and their religious ignorance almost incredible. She repeated her visits, being desirous of doing something, though at first she scarcely knew what, for the melioration of their condition. At this time only a very inconsiderable number of the inhabitants of the parish of Cheddar attended the Church. It was discovered that in this, and in the adjoining parishes, immoralities of every kind abounded; that modesty and decency were little known among the females of the district; and that the men were frequently guilty of crimes which subjected them to a public trial at the Assizes.

We are not sufficiently acquainted with the history of all the schools of Mrs. More, to be able to supply our readers with an account of the origin of each. We well recollect, however, to have heard, that, at the time of which we now speak, she had a controversy to sustain, not with the Clergy, very few of whom resided at that period in the parishes in question, but with many of the inhabitants, who, suspecting her intentions, invented and propagated various calumnies against her. One subject of general apprehension among the lower class of people, was, that she meant to carry the children beyond seas, and to reduce them to a state of slavery. It was contended, that she had at least some intention of raising money from the labour of the poor; for no one, it was said, ever pretended to confer any good on others, without having some selfish design.

It is worthy of remark, that it was the name, not of *methodism*, but of *religion*, which was at this time unpopular and odious in many of these places. "We have hitherto done without religion, and we want none of it among us," was the kind of answer given to some of her proposals, for establishing Sunday Schools for the poor children. "Religion will not make our corn to grow. It will neither clothe our backs, nor feed our bellies. Reading never did any body good"—"But may not religion tend to preserve the fruit in your orchards; to save some of your chickens; and to prevent the children from making firewood of the stakes in your hedges?" It was not readily seen how this effect, which was acknowledged to be a good one, could follow from religion. By great perseverance, however, and after the exercise of much patience under reproach, and at no small expense of health, and time, and money, Mrs. More and her Sisters established their Sunday Schools; where they themselves were the principal teachers. They were accustomed to leave their own house at a very early hour on the Sunday morning, during the summer months; and, after twice attending the church with the children, they returned home late at night; having made a circuit often of ten, or fifteen, and sometimes of more than twenty miles.

Their institution of female clubs,

was a measure attended with peculiar success; and it may be acceptable to our readers to have some account of them. A small sum is paid monthly by each member; and the fund thus raised (which is increas d by charitable contributions) is appli d partly to the relief of the sick and aged, and is partly distributed in rewards, on the day of their marriage, to those young women whose character has been irreproachable. A regard to female reputation has thus been encouraged; and by these, and various other means, a higher standard of morals has been introduced into the district.

The advantageous effects of Mrs. More's schools were, after a certain time, very fully and generally acknowledged. They were mentioned with approbation in the publications of the Society for Bettering the Condition of the Poor. They have been the means of exciting, in many quarters, a zeal for similar institutions. They have contributed to exalt the religious character and stimulate the exertions of the Clergy themselves; to whose inspection they have always been submitted. They have been visited by many benevolent foreigners; and Mrs. More has often been loaded, and even overwhelmed, with compliments, on account of the success of her exertions. Multitudes have been accustomed to attend the celebration of an annual festival, held on the hills of Cheddar: a festival intended chiefly for the purpose of affording an innocent amusement, to more than a thousand children; though it has been sometimes misrepresented by the malevolent, as a contrivance calculated solely for the ostentatious display of Mrs. More's own charity.—Few persons, perhaps, more entirely exclude from their religion, all dullness, all pharisaical severity, and all Sectarian sourness, than Mrs. More; and none, as we believe, have been less afraid of incurring the charge of vanity when it has appeared necessary to submit to that imputation, for the sake of recommending loyalty, of disseminating religion, and of promoting the general good.

That the beneficial influence of Mrs. More's labours has not been over stated, appears, not only from the testimony of Nine Clergymen, belonging to the parishes in which the schools are placed, but also from that of the Curate of Blagdon himself, (the Rev. Mr. Bere), who is lately become her accuser; for in a letter to Mrs. More on this subject, written on the 7th March 1797, Mrs. Bere expresses herself as follows:—

"The School," the Blagdon School, "goes on very well. There seems to be a serious spirit, working for good among the common people. Mr. Bere desires me to say, which he thinks is saying a great deal, that two Sessions and two Assizes are past, and a third of each nearly approaching, and neither as prosecutor or prisoner, plaintiff or defendant, has any of this parish, once so notorious for crimes and litigation, appeared; and moreover warrants for wood stealing, pilfering, &c. are quite out of fashion."*

Our readers may probably be surprised, when they are told that institutions, so evidently tending to promote the cause of religion and morality, have been the occasion of exposing Mrs. More to severe censure, and that these censures have been framed and uttered by a Clergyman of the Church of England. The circumstances which led

* We might fill our pages, were it necessary, with additional testimonies to the same effect, from the Nine Clergymen above alluded to. These testimonies are contained in a little pamphlet, called "A Statement of Facts," to which we beg to refer our readers; and they afford the most satisfactory evidence, of the loyalty, regularity, and utility of Mrs. More's institutions. It is impossible, indeed, for any candid man to peruse them, without feeling a strong conviction, that the charges of a sectarian and seditious tendency, which Mr. Bere has in so unqualified a manner advanced against Mrs. More's schools, are wholly unfounded. The mode pursued by Mr. Bere, for invalidating the attestations of these nine clergymen, is, in the highest degree, unbecoming a Christian Minister, not to say an honest man. He endeavours to hold some of them up to ridicule; while he distorts, misrepresents, and garbles the words of others; but on this point, we must refer our readers to the pamphlet called the "Force of Contrast," as a specification of particulars would occupy more room than we can spare for that purpose.

to this extraordinary attack, were the following:—

The Master of Blagdon School was represented by the wife of the Rev. Mr. Bere, the Curate of Blagdon, to be of a methodistical turn; and, in particular, objections were made against a weekly meeting of grown persons, held at his house. The weekly meeting was, in consequence of this representation, discontinued. Mr. Bere, some time afterwards, complained of certain words injurious to his character, which he understood to have been spoken by the same Schoolmaster, and on this account insisted on his being dismissed. To this demand Mrs. More did not yield a ready acquiescence. Whether she was at this time aware of the natural violence of Mr. Bere's temper, and of those habits of misrepresentation and unfounded assertion, of which he has lately given so many disgraceful specimens; or whether she judged that this request, though accompanied with high professions of approbation of her measures, was intended merely as a prelude to an attempt to overthrow all her schools; or whether she thought herself under some sort of obligation to protect the character of her dependent, we do not presume to judge; nor is it to our present purpose to decide, whether the rule of conduct she adopted at this juncture, was the very best which human wisdom could dictate. It is sufficient for us to state, that she referred the examination of the point at issue, to her friend Sir Abraham Elton.

Mr. Bere is himself a Magistrate; and the mode which was adopted, both by Sir Abraham Elton and Mr. Bere, of substantiating their several allegations, was that of taking down numerous affidavits; a proceeding on many accounts highly exceptionable. Affidavits on the side of Mr. Bere, were taken before himself, and were made by persons of a low condition, (one of the principal by a woman of infamous character,) and were full of hearsay evidence. Affidavits in flat contradiction to these were taken by the other party. The Bishop of the Diocese heard of the dispute, though in an imperfect manner, and expressed some opinion, though not an official one, in favour of the removal of the Schoolmaster. At a meeting of some neighbouring gentry and clergy, which was proposed by Sir Abraham Elton, Mr. Bere, however, having been allowed to select the individuals who should attend, (in doing which he contrived to prepossess their minds upon the subject,) a resolution was passed, in favour of the removal of the Schoolmaster; and Mrs. More immediately both dismissed the man and put a period to the institution, though not without giving earnest exhortations to the children and their parents, to avoid all complaint, and to attend duly as before at the church in which Mr. Bere officiated.

The Bishop, learning that the information which had led him to conclude that Mrs. More's Schoolmaster ought to be dismissed, was incorrect, and having also heard certain things unfavourable to the character of Mr. Bere, suspended him from his curacy, and requested Mrs. More to restore both the School and her Schoolmaster, which was done accordingly.

Mr. Bere, however, refused to yield his pulpit to the person whom his Rector appointed to succeed him; and the Bishop, after a time, took off the suspension; some of the charges made against Mr. Bere not being substantiated. The School was now once more dissolved, and Mr. Bere is at this time Curate of Blagdon.

Mr. Bere's principal charge against Mrs. More, is, her having preferred secret accusations against him to his Rector and to the Bishop, in consequence of which he had been suspended. It appears, indeed, that Mrs. More had transmitted certain complaints against Mr. Bere, in a letter to his Rector, by whom they were conveyed to be Bishop; but it is also certain, that she had distinctly authorized the Rector to inform Mr. Bere of the substance of her letter, though not to grant a copy of it. Her object however seems to have been, to vindicate the character of her Schoolmaster, and not to injure Mr. Bere. She never, at any time, either directly or indirectly, applied for Mr. Bere's dismission; an assertion which we hazard on

the authority of Dr. Moss, the Bishop's son, and the Chancellor of the Diocese.

We think it also right to make known this fact, that Dr. Crossman (Mr. Bere's Rector,) with a warmth becoming the integrity of his character, has expressed his regret and indignation, that Mrs. More should have incurred so much abuse on account of a transaction (Mr. Bere's dismission from his curacy) *in which she had no concern.*

Mr. Bere has, however, written three pamphlets, in which he assumes it as a point proved, that Mrs. More had used means to effect his ruin. This accusation, we have already said, is untrue; and we are concerned to add, that the books containing this unwarrantable charge, are composed in a manner equally disgraceful to the character of a clergyman, or a gentleman. We do not now refer to the quaint, perplexed, and inaccurate style of these writings, which reflect little credit on the literary talents of their author; but we would chiefly animadvert on that vein of low scurrility which pollutes almost every page, and compels us to suspect, that the man who possesses so rare a fluency in this gross dialect, is the familiar companion of those who habitually employ no better language.

The circumstance, however, of his having been suspended, before he had been fully heard in his own defence, appears to have given some temporary credit to his cause; and having once taken up the pen to complain, he seems to have lost all sense of propriety and decorum, indulging a querulous prolixity till he has rendered himself disgusting and absurd.*

To the several books of Mr. Bere and his coadjutors, which contain, as we conceive, many actionable passages, Mrs. More, whose ill health, indeed, has rendered her unequal to any business, has given no answer; and her silence has been one alleged ground, for the vast quantity of coarse and violent abuse poured out against her. Many of the grosser falsehoods of these pamphlets have however been pointed out, in the publications of persons, who appear to have volunteered their services in her cause. We would, in particular, refer our readers to a little tract, entitled, "The Force of Contrast," containing numerous quotations from the works of Mr. Bere, which directly contradict one another; and which have very plainly proved to us, that he is a man, on whose representation of a fact we ought to repose no confidence whatever. Many of Mr. Bere's most hardy assertions have also been contradicted by public advertisements, signed by the churchwardens, overseers, and some respectable inhabitants of three or four of the parishes, where Mrs. More's schools are established.

* The following may serve as specimens of the style of Mr. Bere.—"For this the world gives you no credit. It is thus you acted with Mrs. Cowley, Mrs. Yearsley, and on other occasions But if you thought these were not your equals in society, you cannot think so of me. Had your mind been even a little imbued with right principles, you would not have been so indefatigable in forming, fostering, and, by the basest means, defending practices directly contrary both to our civil and religious establishment.—I never countenanced the low ribaldry which this unfortunate controversy has produced." "In your outset, Sir," says the same Mr. Bere, in his preceding pamphlet to Sir Abraham Elton, "You have prostituted the name and fame of Scipio, and rendered that of H More superlatively ridiculous. In sooth, Sir, the queer and humourous figure your Scipio in petticoats offers to the mind's eye, mocks gravity into hysterics.—You are not made for sportive tricks.—You have done your cause no good by your disgraceful freak. If ever I wrote discreetly, sensibly, or spiritedly, it was in my letter to you of the 3d Oct. and the world will sustain my reasons You and Hannah," meaning Mrs. H. More, "ignobly triumph in the success of artifice and influence.—How dare you, &c.—Look ye, Sir Abraham, I am descended in direct line from Gwyn ap Glendour, ap Cadwallader, ap Styfinig, and so on to Adam—sound men and true."—Of his own Rector and Sir Abraham Elton, he says, "A precious pair of parsons they appear to be." And yet, in one of his pamphlets Mr. Bere observes, "I take this opportunity of declaring, upon my honour, that I never directly or indirectly was concerned in, or at any time countenanced, the low ribaldry which this unfortunate controversy has so abundantly produced." We can hardly, however, conceive much lower ribaldry, than that of which Mr. Bere has been guilty.

The Blagdon controversy has become the subject of much observation in the Reviews. The BRITISH CRITIC has supported the cause of Mrs More, as that of injured merit; has affirmed that Mr. Bere, who accuses her of sedition as well as methodism, is connected with the Jacobins; and that Mrs. More, and not Mr. Bere, is the true friend to the Church and State.

The ANTI-JACOBIN REVIEW has ranged itself on the side of Mr. Bere, and has even justified the style and manner of his writings.

The Anti-jacobin is a work which we consider as entitled to much praise, for having manfully sustained the cause of loyalty, and for having also strenuously pleaded on the side of the Church of England. It has, likewise, on many occasions, assumed a tone, in respect to morals, which is highly creditable to it. French profligacy of manners, as well as French atheism and anarchy, are the objects of its attack; and we desire to co-operate with it, though after our own manner, in this important warfare.

The Anti-jacobin has, however, been often betrayed, as we conceive, into an unchristian violence; and has disdained that spirit of conciliation and kindness, which is one of the means of recovering men from their religious prejudices, and is one characteristic of a Protestant and truly Christian Church. It has, in the case of the Blagdon Controversy, as well as in other instances, been hurried into error, chiefly by its hatred of Methodism; or rather of any thing, to which that name may have been given by the ignorant and irreligious.

We may probably treat of the difference between real and falsely imputed Methodism, in some of our future Numbers.

It appears, from a recent pamphlet, entitled, "Animadversions on the Curate of Blagdon's Three Publications," (a work, which, though anonymous, as well as severe, abounds with evidence of its having been written by a person well acquainted with his subject,) that the sentiments respecting Mr. Bere's character and conduct, which are entertained by his neighbours, are very different from those which the prejudices of the Anti-jacobin Reviewers have led them to indulge. Mr. Shaw, who figures in Mr. Bere's pamphlet, as his friend and ambassador to the Bishop, is affirmed to be a Clergyman, who was lately in the King's Bench, and whose Church is entirely deserted. It is, likewise, asserted, that all familiar acquaintance with Mr. Bere is carefully shunned, by almost every one of those neighbours of whose countenance he has boasted. Of the five clergymen, who supported him at the Blagdon Meeting, four (who are named) are said to have now turned against him; and the fifth appears not to be very favourable to him. But not to mention the friends who have withdrawn, it seems that Mr. Bere has created an abundance of enemies. He has attacked not only the Nine respectable Clergymen, who published the Statement of Facts, but, likewise the Chancellor, Dr. Crossman (Mr. Bere's rector,) the Bishop's Chaplain (Mr. Barker,) Dr. Randolph, Dr. Maclaine, and Mr. Lewis. "You talk much," says the writer to whom we lately referred, "of pretended schisms in the Church, but have you not attempted to create a real schism in it, by inflaming the body of Curates, for these are apparently meant by your insidious expression "*the labouring clergy?*" By these labourers, I suppose, your "firm clergy" are designated.

"An enlightened observer of your manœuvres has informed me, that when you thought you had got your Diocesan and Dr. Moss on your side, in the beginning of the contest, and had impressed them with admiration of your zeal for the Church, in opposition to Sectarism, you suddenly hurried away to Cambridge, to obtain a Master of Arts Degree. Those who did not penetrate your motives, wondered at this ebullition of vanity in an old clergyman, and that you should incur so considerable and so useless an expense; but a few, who knew you better, judged that you were impelled to this measure, by your sanguine expectations of speedy preferment, as such a degree was a necessary qualification for your holding two livings." "Your assuming a solemn air,

and summoning Mrs. H. More to the awful day of judgment, is so shockingly presumptuous, that I shudder, and turn aside from it."—"Mrs. H. More's zeal, is a zeal with knowledge; a zeal that, in her numerous Tracts, has done more perhaps, and certainly as much, to repel the dark and menacing tide of levelling and anarchical principles, as the ablest among the very able rulers, either of the Church or State."—"In vilifying a woman of such active and celebrated benevolence and piety, you have done all in your power to shake the confidence of infirm minds, (of which, alas! there are but too many,) in religious conduct, and Christian sincerity. If Mrs. H More is a hypocrite or a fanatic, whom, they might naturally say, shall we trust?"—"You have striven hard, to deprive all those parishes, which have been favoured by Mrs. More's religious instructions, and relieved by her abundant charities, of a double blessing; and what reward have you to offer them in return?....When you retire to your chamber, and are still, will it satisfy the magistrate, who has repeatedly vaunted of his sedulous exertions in the cause of justice, for thirteen years, to say to himself, "I have degraded a woman of the highest reputation, by my malicious accusations, and have revenged myself on her, for daring to think I was a man to be neglected?" Or will it silence the monitor in the bosom of the elderly Christian pastor, to say, "My arts have prevailed. I have perverted her piety to fanaticism, her labours of love into schemes of vanity, and her wisdom from above, into worldly craftiness?" Would the complete success of your endeavours shed the dew of blessing on your life, or a balm on your death? Is it, can it be delightful to you, to have done all in your power to blacken her virtues, to murder her peace, and destroy her health? Is such persevering, such obdurate vengeance, towards a woman, worthy of a man; putting the Christian, the Clergyman, and even the Gentleman, out of the question?"

"Before Mrs H. More's school was established in your parish, both the children and youths neglected divine service, and generally, according to your own account, passed the holy-day, set apart for it, in riot and idleness.

"After it was instituted, they attended the church, in the most regular and orderly manner; and four times the usual number were present at the Sacramental Table. Now that the school has been for some time abolished, where are the two hundred children and youths, that sat with decent demeanour and devout attention on the benches at Church? Alas! few of them appear there, and Blagdon is falling back fast into its former irregularities."

We shall conclude with expressing our hope that no considerations will induce Mrs. More to engage in this controversy. Let her continue to enlighten and improve the age. Let her assist the cause of rational piety, and good old Church-of-England religion, by devotion without cant, and zeal without enthusiasm. We will venture to predict, that all attempts to injure the character of this excellet woman, and to depreciate her merits, will prove as impotent as they are wicked; and that her enemies, with their slanders and aspersions, will quickly sink into neglect and oblivion.

III. LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

*** *Authentic communications will be thankfully received, and may be addressed, under cover, to the Editors, at the Publisher's.*

GREAT BRITAIN.

During the last year, the following Works were printed at the CAMBRIDGE UNIVERSITY PRESS; PORSON's *Hecuba*, 8vo. 3s.; his *Medea*, 8vo. 3s.; WOOD's *Algebra*, 2d edit. 8vo. 5s.; his *Optics*, 2d edit. 8vo. 5s.; VINCE's Astronomy, 2d edit. 8vo. 6s.; Dr. CRAVEN's *Tracts*, 8vo. in Parts; L'ADVOCAT's *Biographical Dictionary*, translated by Collignon, Vol. IV. 8vo. 6s.; MILNER's *Sermons*, 2d edit. 8vo. 6s.; MARSH's MICHAELIS *on the New Testament*, Vols. III. and IV. 8vo. in 3 Parts,

20s.; SIMEON's *Helps to Composition*, vol I. Part I. and II 8s. each Part, and a new edition of Claude's *Essay*, by him, and of his 100 *Skeletons of Sermons;* and MALIBY's *Illustration of the New Testament*, 8vo 5s. 6d.

There are now in the same Press, an improved edition by Mr RELHAN, of his *Flora Cantabrigiensis;* Mr BUTLER's magnificent edit. of *Æschylus*, in 4to and 8vo; PORSON's *Euripides;* VINCE's 4to *Astronomy*, 3d vol.; Dr CRAVEN's *Sermons and Tracts*, 2d edit.; an Abridgment of the BISHOP OF LINCOLN's *Elements of Theology*, by Mr CLAPHAM; MILNER's *Church History*, Vol IV; and SIMEON's *Helps to Composition*, Vol. II. Part I. and II.

The Supplementary Preface to Professor PORSON's *Hecuba* contains a *Dissertation on the Measures of the Greek Dramatic Poets*, in above 40 pages.

The Rev. Mr BOUCHER, Vicar of Epsom, has circulated Proposals for printing by Subscription, in two vols. 4to. price four guineas, *Linguæ Anglicanæ Veteris Thesaurus;* or, *A Glossary of the Ancient English Language*, in Two Parts: the First comprising *Provincialisms*, or such Old Words as still exist in the various Dialects of the Provinces; and the Second, such *Archaisms*, or Old Words, as, being lost even to the Provinces, are now to be found only in Old English and Scottish Writers; intended as a Supplement to Dr. Johnson's Dictionary; and, in conjunction with that work, to exhibit a complete View of the whole English Language.

The Rev. E DAVIES, of Olveston, in Gloucestershire, proposes to publish by Subscription, in one vol. 8vo. an *Essay on the Origin of the Celtic Dialects*, compared with Hebrew, Greek, and Latin; on the first Introduction of Writing into the West of Europe; and on other Branches of Literary Antiquities.

The late BENNET LANGTON, Esq. has left, with directions for its Publication, a *Life and Literary History of Dr. Johnson*, with whom he for many years maintained an intimate friendship.

Mr. T. JONES, of Brecon, is preparing for publication, a *History of Brecknockshire.*

The SOCIETY OF ANTIQUARIES have it in contemplation to engrave, in succession, the principal *Gothic Ecclesiastical Buildings throughout England.*

To the same Society, the remarkable paintings, discovered upon the walls of the House of Commons, during its late repair, have been presented; and the Society have ordered drawings of them to be made.

Mr NICHOLLS is about to commit to the Press, a New Edition of his *Anecdotes of Mr. Bowyer;* which will be so much enlarged and improved as to be rendered, in a considerable degree, a History of the Literature of the Eighteenth Century.

Messrs BOYDELL's great work, descriptive of the various *Breeds of the Cattle of this Island*, and which is patronized by his Majesty, is in considerable forwardness. It will consist of upwards of 200 Plates, with appropriate Letter-press, and is superintended by Lord Somerville.

In the Press, a Translation of an interesting Piece by Dr ITARD, Physician to the Institute for the Deaf and Dumb at Paris, containing an Account of the first dawnings of Reason in the young Savage, caught a few years since in the woods near Aveyron, and of his Education.

STEREOTYPE PRINTING is an English invention. Some account of the inventor and the causes of his ill success was published several years since by Mr. John Nicholls. The practice has been lately adopted at Paris by Didot, and it promises to become one of the most considerable improvements connected with Literature, which has been made since the invention of moveable types. The solid pages produced by this method must not be confounded with block-printing. Solid blocks were cut with great labour in a mass, whereas the solid pages used in Stereotype printing are cast from pages first set up in the usual way, with moveable types. A mould or impression is taken of each page in any suitable plastic material, and afterwards as many solid pages are cast into the mould as may be wanted. The expense of a solid page thus cast, does not exceed that of re-setting it in moveable types, when wanted for a subsequent edition. It is obvious, however, that this method of printing requires a considerable capital; and that it will only answer in standard works, for which there is a constant demand. It offers, indeed, an unusual advantage to the Publisher, as he need not take off more impressions at any one time than are likely to be sold, and may thus avoid the expense of a heavy stock. And it offers singular advantages likewise to the Purchaser, as the works published after this method will never be out of print, will be far more accurate than common editions, and with proper care may be brought almost to perfect accuracy, and will be rendered extremely cheap. This latter circumstance appears to have occasioned the ill success of the English inventor, by exciting the prejudices of the workmen, as has been frequently the case with regard to inventions for abridging labour, and consequently reducing the price. The Frenchman, however, seems to have found workmen of better sense or better temper. He is enabled to sell many Latin Classics, and French and English authors, as low as $7\frac{1}{2}$d per volume. An enterprising London bookseller is about to bring this invention into use among ourselves. When it becomes somewhat matured, it may be of great importance to the Universities, &c. in printing far cheaper and more accurate Bibles, Testaments, and Prayer Books, than have ever yet been printed; and to such important Societies, as that for Promoting Christian Knowledge, which disperses vast quantities of useful Tracts.

Dr MAVOR, on the 1st of Jan., began to publish an *Universal History, Ancient and Mo-*

dern, comprehending a *General View of the Transactions of every Nation, Kingdom, and Empire on the Globe, from the Earliest Accounts of Time to the General Peace of* 1802. It will extend to 25 vols in small 12mo. one of which will be published monthly, price 3s 6d sewed. In the enumeration which the Author has given in his Prospectus of the uses of History, we are surprised that no notice is taken of its Religious uses, as directing the reader to a view of the Superintending Providence of God, the fulfilment of Prophecy, and the weakness and depravity of human nature. We fear that this omission augurs ill of the work itself.

Messrs LANCLIFFE and W. HAWKES jun. of Newcastle upon Tyne, have succeeded in obtaining a heat of far greater intenseness, than has been ever before produced. This was effected by the combustion of oxygen and hydrogen gas, by means of a blow-pipe; the gases being conducted by tubes, in due proportions, and made to unite in concentric circles. The discovery is of considerable importance in chemical science.

Potatoes have hitherto been raised chiefly from what is termed the Eyes of that useful vegetable; but from several recent trials, clusters of potatoes, each weighing from twenty to twenty-two ounces, have been produced from planting only the shoots or sprouts. This is a discovery of general importance.

In addition to the many attempts that have been made to construct carriages to run without horses, a method has lately been tried at Camborne, in the county of Cornwall, that seems to promise success. A carriage has been constructed, containing a small steam engine, the force of which was found sufficient, upon trial, to impel the carriage, containing several persons, amounting at least to a ton and a half weight, against a hill of considerable steepness, at the rate of four miles in an hour. Upon a level road it ran at the rate of eight or nine miles an hour.

Messrs. ROBERTSONS of Glasgow have invented a furnace, into which the fuel descends from a hopper placed in the front, and which is kept constantly full. The furnace is supplied with air by an opening immediately above the hopper. The smoke is thus disengaged near the mouth of the furnace, and most of its combustible parts are consumed as it passes over the mass of ignited coal, between the mouth and the vent at the back. A considerable saving of fuel is effected by this means; and a more convenient method of consuming the smoke, and thus preventing nuisance to the neighbourhood, is hereby obtained, than by any former contrivance.

Dr. WOODVILLE had successfully inoculated, at Christmas, 1801, 5,400 subjects for the Cow Pox, chiefly at the Small Pox Hospital. This safe and mild species of inoculation, has been adopted in France, Spain, Italy, Germany, Holland, Denmark, and Sweden, and has recently found its way even as far as Russia; though not without considerable opposition in some places. As the discovery is one of those which is not adapted to remunerate the author, the subject has been brought before the House of Commons; which, by judiciously appropriating a small part of the public money, to the reward of discoveries, thus circumstanced, when in themselves of great importance, not only remunerates their authors, but, which is of still more consequence, gives authenticity to the discovery. We see, therefore, with great satisfaction, that Parliamentary Remuneration has been lately awarded to Dr. J C. Smith, for his method of preventing the Progress of Contagious Disorders; and to Mr. Greathead, for his invention of the Life Boat; and is about to be extended to Dr. Jenner, for his discovery of the Cow Pox.

It was long since known, that amber and certain other bodies possessed a peculiar attractive, and a peculiar repulsive power. These powers were soon discovered to depend on the capacity of those bodies, to contain a peculiar aeriform fluid, which was named ELECTRICITY; and on the modes of its entering them, residing in them, and passing out of them. That fluid was afterwards found, in certain cases of its decomposition, to have light and heat for its principal elements. This discovery suggested the possibility that it might be the same with that fluid, by the decomposition of which, in thunder, lightning bursts from the clouds This conjecture was ascertained to be truth, by the late Doctor FRANKLIN, of Philadelphia. The next progress of the same science was to the discovery, by the late Dr. GALVANI, in Italy, of the residence of a peculiar fluid in the living animal body, which might be made to shoot from one bare nerve to another, through the medium of certain metallic conductors, and under laws nearly similar to those of electricity. M. VOLTA, not long since, contrived to elicit this fluid, by means of a pile of layers of metals, different in debility or in conducting power, such as zinc and silver, with intermediate strata of moistened pasteboard. By these he elicited the Galvanic fluid in a quantity in which it exhibited, identically, the same phænomena as electricity. The spark, that is the evolution of light and heat, was produced in one case as well as in the other. Hence the necessary inference, that Electricity and Galvanism are the same. The experiments of Volta have been since varied and extended by the Askesian Society in London, by Mr. Davy, by Mr Hyde Wollaston, and others. Mr. Tromsdorff has lately, with a pile of 130 plates of zinc and copper with the humid intermedia, produced such an effusion of Galvanism or Electricity, as inflamed various metallic filings. He promises soon to make experiments still more considerable, with a pile of even 500 or 600 plates.

ROYAL SOCIETY.

Epitome of the Philosophical Transactions for 1801, *Part* 2. *(Continued from p.* 126 *)*

Art. 12. *An Historical and Anatomical Description of a doubtful Amphibious Animal of Germany, called by Laurenti, Proteus Anguinus, by* CHARLES SCHREIBERS, *M. D. of Vienna. Communicated by the Right Hon. Sir Joseph Banks, Bart. K. B P R. S.*

The animal which this article describes is found in a small lake in Carniola. In shape it bears some resemblance to the Water Lizard.

Art. 13. *Observations tending to Investigate the Nature of the Sun, in order to find the Causes or Symptoms of its variable Emission of Light and Heat; with Remarks on the Use that may possibly be drawn from Solar Observations, by* WILLIAM HERSCHEL, *LL.D F R S.*

Few Astronomers have added more to our knowledge of the starry heavens than Dr. Herschel. It is well known that his telescopes, so greatly superior in brightness and distinctness to those before in use, have given him, as it were, the privilege of inspecting the celestial bodies, from a nearer station than his predecessors could attain. But Dr. H. deserves as much praise for patient attention, accuracy of observation, and ingenuity of reasoning, as for the mechanical excellency of his instruments. He has lately turned his attention to the examination of the Sun; and, in this paper, endeavours to explain the nature and probable causes and effects of the changes which takes place in its atmosphere It appears to him, that the body of the Sun is opaque, and that it is surrounded by two different strata of clouds. The lower of these, or that which is next the Sun, consists of opaque clouds, probably not unlike those of our planets; and these appear to be, in general, very closely connected. They form a most effectual curtain, to keep the brightness of the superior regions, from the body of the Sun; at the same time that they greatly support its splendor, by reflecting a very large proportion of the brightness coming to them, from the illumination of the superior regions. The upper stratum consists of self-luminous or empyreal clouds. The term clouds, however, does not perhaps convey exactly the idea intended; as we generally conceive, by that expression, something too gross and too permanent to allow of its being properly applied to luminous decompositions, which cannot float or swim in air, as is the case with our planetary clouds.

Every one who has observed the face of the Sun through a good telescope, must have perceived the appearances which have usually been distinguished by the name of spots, penumbræ, &c. These names Dr. H. rejects, as figurative expressions that may lead to error; and, in their room, substitutes others more appropriate. The dark parts, formerly termed *spots*, he styles *openings*; being the body of the Sun, seen in consequence of the accidental removal of the luminous and inferior clouds. These openings are usually surrounded by *shallows*, hitherto called *penumbræ*; being the strata of inferior clouds, seen by the removal of the luminous one above. *Ridges* and *nodules* are bright elevations of luminous matter, generally termed *faculæ*. Through the interstices, which are frequently numerous, the light reflected from the upper surface of the lower clouds, is often plainly visible; and being considerably less intense than the direct illumination of the upper regions, it occasions a faint appearance, to which is assigned the name of *indentations*, and which gives the face of the Sun a mottled appearance.

The ingenious Author now proceeds to account for the phænomena, which presented themselves to his view He concludes from the appearance of the clouds of the lower regions, (which seem to float at a considerable height above the body of the Sun) that they are supported, like our own, by an atmosphere, in which they may freely move about in all directions. The same holds good with regard to the self-luminous clouds of the upper regions; the regular arrangement of which, at certain given altitudes, can only be ascribed to the specific gravity of the gases, to which they probably owe their existence. He supposes a transparent elastic gas, which may be called empyreal, to be found in different quantities, by the nature and construction of the Sun. Where this gas is formed in large quantities, it forces itself a passage through the planetary clouds, and thus produces an *opening*. When it has reached the higher regions of the Sun's atmosphere, it diffuses itself; removing the luminous clouds, and thus occasioning a large portion of the inferior clouds, or *shallows*, to be seen round the openings; and mixing afterwards gradually with other superior gases, it promotes the increase, and assists in the maintenance of the general luminous phænomena.

Such is the Author's theory, which certainly is ingenious and plausible. This able astronomer, however, cautions us to distinguish between facts observed, and the consequences that in reasoning upon them, we may draw from them; and this caution should be borne in mind, while we attend to the progress of his inquiries.

The question naturally occurs, whether there be actually any considerable difference in the quantity of light and heat, emitted from the Sun at various times; and whether the difference perceivable in the mildness of our seasons, and in their fertility, may be ascribed to a more or less copious emission of the solar beams. Dr. H. is much inclined to believe, that Openings, with great Shallows and Ridges, instead of small Indentations, may lead us to expect a copious emission of heat, and, therefore, mild seasons; and that, on the contrary, small Indentations, and a poor appearance of the luminous clouds, the absence of Ridges and of large Openings and Shallows, will denote a spare emission of heat, and may induce us to expect severe seasons. It is true, that different countries may, at the same time, be exposed, from various local cir-

cumstances, to different temperatures; but Dr. H. obviates the tendency of this objection, from the familiar instance of the complicated varieties of the tides, though the simplicity of their causes, we might have expected, would have precluded every extraordinary and seemingly discordant result.

He considers the influence of the Sunbeams on the vegetation of wheat, as affording us some criterion, though an indirect one, of the severity or mildness of the seasons. Recurring to the observations of others, he remarks five distinct, though irregular and very unequal periods, of the disappearance of the spots in the Sun, noted during the course of 150 years last past; in each of which, the price of wheat was certainly higher than usual.—Reviewing his own observations, he finds a visible deficiency in the illuminating and heating powers of the Sun, from the year 1795 to 1800; a period which comprehends both the late considerable failures of grain. Dr. H. concludes his paper, by communicating to his readers the consoling intelligence, of a favourable return of the rich appearance of the Sun. This, he hopes, will occasion a renewal of such seasons, as, in the end, may be attended by all their usual fertility. In this wish, every reader will unite with him.

Art. 14. *Observations on the Structure and Mode of Growth, of the grinding Teeth of the Wild Boar, and Animal incognitum. By* EVERARD HOME, *Esq F. R. S.*

Art. 15. *Account of some Experiments on the Ascent of the Sap in Trees In a Letter from* T. A. KNIGHT, *Esq. to the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.*

Whether we direct our attention to the magnificence of the starry heavens, or survey the wonders displayed in the various productions of nature on the face of this globe, a CHRISTIAN OBSERVER will see much cause to admire and adore the infinite power and wisdom of that God, who formed and fashioned all things. It is the glorious distinction of man above the brutes, that he is capable of knowing the Creator, and contemplating his wisdom; nor can there be a surer mark of "alienation from the life of God," or a more convincing proof of depravity, than the dwelling amidst innumerable evidences of divine wisdom and goodness, displayed on every side, without being impressed with sentiments of admiration and gratitude. A tree is an object continually before our eyes; but the exquisite art discovered in its internal structure, the curious arrangement of its fibres, the variety of the vessels which it contains for the nourishment of its several parts, are not in general observed, and we are obliged to the person who discovers them to us.

Mr. K. has turned his attention to the ascent of the sap in trees, and several of the facts which came under his observation, are very curious and interesting.

He first entirely removed the bark of several young crab trees, by circular incisions, about half an inch in breadth. The sap still rose in them, as well as in other trees which had not been so treated; and the branches shot during the whole spring, with equal luxuriance. But that part of the stems which was below the incisions, scarcely grew at all; whilst all the parts above, increased as rapidly as in trees, the bark of which remained in the natural state. By leaving a branch between two incisions, and in other ways varying the experiments, Mr. K. found the result uniformly to be, that those parts of the stems and branches, which were above the incisions, and had a communication with the leaves through the bark, increased rapidly; whilst those below the incisions scarcely grew at all, till a new communication with the leaves through the bark was obtained, by means of a lateral shoot below the incisions.

By placing, in a deeply tinged infusion, some shoots of the apple, with incisions round the bark, above and below particular leaves, Mr. K. found that the infusion had passed up the pores of the wood, beyond the incisions, and into the insulated leaves, but had neither coloured the bark, nor the sap between it and the wood, and the pith was not affected, or at most was very slightly tinged at its edges. It appeared, upon further investigation, that there were within the stalk of each leaf, several kinds of vessels, existing with distinct offices; some conveying the coloured infusion into the leaf, others returning different fluids to the bark. By reducing the number of leaves in a shoot, the bark became shrivelled and dry, and the point of the shoot died for want of nourishment. The whole action of each leaf lay between itself and the root, for the branch was perfectly well fed below the uppermost unmutilated leaf, but failed immediately above it.

Many of our readers may have had the opportunity of observing a transverse section of a turg or shoot of a tree through a microscope, and of remarking the different kinds of cells or tubes distributed through its substance. These tubes have each their several offices, and Mr. K. has successfully investigated the functions of several of them The sap he finds to ascend from the roots through the common tubes of the alburnum, (that soft white substance between the inner bark and the wood) to the points of the annual shoots. At the face of the buds, and in the soft and succulent part of the annual shoot, the alburnum ceases to exist; and here commences the action of the central vessels with their appendages, certain spiral tubes. By these the sap is carried into the leaves, and exposed to the air and light; and here it acquires, by what means Mr K. does not attempt to decide, the power to generate the various inflammable substances that are found in the plant. It appears then to be brought back again through other vessels to the bark, and by that to be conveyed to every part of the tree, to add new matter, and to compose its various organs for the succeeding season. Some ingenious conjectures on the nature of the mechanical force

by which the sap is elevated, are added, in which the Author attributes that effect to the expansion of the laminæ diverging in every direction from the medulla to the bark, and which constitute what is called by workmen the true or silver grain of the wood, in opposition to the false or bastard grain, which consists of those concentric circles which mark the annual increase of the tree. It is a useful observation, that a board cut in the direction of the silver grain, where the laminæ lie parallel with the surface of the board, is rarely or never found, when properly laid in the floor, to deviate from its true horizontal position: if, on the contrary, one be sawed across the silver grain, it will during many years be incapable of bearing changes of temperature and of moisture without being warped, nor will the strength of numerous nails be sufficient entirely to prevent the inconvenience thence arising.

Art. 16. *Additional Observations tending to investigate the Symptoms of the Variable Emission of the Light and Heat of the Sun; with Trials to set aside Darkening Glasses by transmitting the Solar Rays through Liquids; and a few Remarks to remove Objections that might be made against some of the Arguments contained in the former Paper.* By WILLIAM HERSCHEL. *LL. D. F. R. S.*

Dr H gives an account in this paper of the continuation of his Observations from the 2d March, 1801, to the 3d of May following; by which it appears, that his expectations of the continuance of a copious emission of the light and heat of the Sun have been hitherto sufficiently verified; and by comparing the phænomena which he reports, with the corresponding mildness of the season, he conceives his arguments obtain a considerable support. He suggests a suspicion, that one half of our Sun is less favourable to a copious emission of rays than the other; and that its variable lustre may possibly appear to other Solar Systems, as irregular periodical stars are seen by us; but whether this arises from some permanent construction of the solar surface, or is merely an accidental circumstance, must be left to future investigation. A skeleton eye-piece is recommended for viewing the Sun, in the vacancy of which is placed a moveable trough, shut up at the ends with well polished plain glasses, so that the Sun's rays may be made to pass through any liquid contained in the trough, before they come to the eye-glass. A mixture of ink diluted with water and filtered through paper, inclosed in this trough, gives an image of the Sun as white as snow, and represents the objects very distinctly without darkening glasses. *(We are obliged to defer the conclusion till next month.)*

FRANCE.

A SCHOOL OF LIVING ORIENTAL LANGUAGES has been established in Paris, near the National Library, by order of the Government, for political and commercial purposes; in which are taught the Persian, Arabic, Turkish, and Modern Greek Languages.

LALANDE has published a Letter upon the subject of a CHINESE DICTIONARY, which has been projected under the patronage of the French Government; wherein he reminds the persons concerned, that the celebrated Deguignes laboured his whole life upon a similar design, and that his Chinese Dictionary, in a large 4to volume, is now in the possession of his widow. He announces too, that an Armenian Dictionary, upon which the Abbè Clouet long employed himself, is in the hands of his heiress who resides at Turin, and that she wishes to sell this MS. to the French Government. It forms 6 vols. in folio.

By a decree of the Consuls, of the 4th of March, the NATIONAL INSTITUTE is ordered to prepare a General View of the Progress of Science, Letters, and the Arts, from 1789 to the 1st Vendemiare of the year X., (Sep. 23d, 1801.) This view, divided into three parts, corresponding to the three classes of the Institute, is to be presented to the Consuls, in a Council of State, in the course of next Fructidor; by a deputation of the three classes; and a similar account is to be drawn up every five years.

The NATIONAL INSTITUTE, on the 24th Feb., chose RAMOND to be Resident Member of the Class of Mathematical and Physical Sciences, section Mineralogy, he having 233 votes; Patrin, 230; and Valmont de Bomare, 197. HEYNE, Klopstock, and Sheridan, were named as Foreign Associates in the Class of Literature and the Fine Arts; MASKELYNE, Herschel, and Priestley, in that of the Moral and Political Sciences; and RENNELL, Rumford, and Müller, in that of the Mathematical and Physical: the first mentioned in each class obtained the majority of votes.

The FIRST CONSUL, probably to answer political purposes, is the avowed patron of Science and Literature; and with this view encourages and assists SOCIETIES in every part of the Republic, through the celebrated chemist, M. CHAPTAL, whom he has made Minister of the Interior. The most assiduous attention is paid by this Minister, to the revival and encouragement of Manufactures in all parts of France.

The SOCIETY FOR THE ENCOURAGEMENT OF NATIONAL INDUSTRY has offered prizes, for a cheap method of weaving Fishermen's Nets; for the manufacture of White Lead and Prussian Blue; for the transplantation of Autumnal Corn in the Spring; and for the fabrication of Metal Kitchen Utensils, in imitation of the Germans and English, lined with a strong varnish or glazing, capable of resisting fire and the action of acids, but at a price not exceeding that of the ordinary utensils.

The quantity of IRON procured in France would more than suffice for its consumption; but foreign iron has hitherto been in greater repute. The Council of Mines received an order, in consequence, from the Government, to submit the French Iron to the experiments necessary to ascertain its comparative quality. The result of the investigation is, that the Iron

of Tronçois has every quality requisite to supersede the foreign; but that the Iron from the other forges is subject to cracks and flaws, which it is supposed may be removed by greater care in its manufacture

The experiments which have been made with the machine for navigating under water, have induced M. GUYTON to investigate more deeply than heretofore the subject of respiration. He has made accurate observations in the diving-bell, and has calculated from hour to hour the consumption of the respirable part of the air, and the formation of carbonic acid gas. These observations have led him to investigate the chemical means of ameliorating what remains of respirable air, and of absorbing the carbonic acid gas in an atmosphere already exhausted. For instance, the danger arising from animal exhalations may be prevented by opening a flask of oxygenated muriatic acid.

On the 19th of Feb., BEYER, Physician to the DEAF AND DUMB ACADEMY at Paris, made some experiments, for the purpose of ascertaining the degree of deafness, of some of the individuals, who compose this establishment. With a bow strongly pressed, and drawn upon plates of glass, with tubes of the same matter, and pieces of cloth, he obtained sounds very sharp and extraordinarily piercing. One of the pupils, named Massieux, experienced a very slight sensation, and a young girl appeared not to receive the smallest. The others manifested their astonishment; there were some who expressed great pleasure at hearing a sound, doubtless for the first time. But what is worthy of remark, is, that one, who could not hear the most piercing sounds, was transported when a small instrument was played on, which Beyer calls *harmonico.* This instrument could scarcely be heard by any one at the bottom of the room, yet the deaf child appeared transported, and heard it very well. It may, perhaps, be concluded from this, that the deafness of those who hear only the most piercing sounds, arises from the tympanum, or drum of the ear, being stretched too tight: and on the contrary, that this membrane is too relaxed, in those who can receive the impression of soft and tender sounds only; and finally, that this membrane is absolutely palsied, in those who cannot hear at all. It might be useful, were natural history and medicine to unite and repeat these experiments. Some sparks of light might perhaps be elicited; and possibly their hearing be restored to some of these individuals.

ITALY.

Literature has already felt the effects of the Peace in Italy. Many new works have been already published, and others resumed which had been interrupted by the War. Among the latter is the *Literary Journal of Pisa*, which was suspended in 1798, after having been published for 25 years This Journal comprehends not only Ancient Literature and that of Italy, but the Literature also of England, France, Germany, and Spain.

The TURIN AGRICULTURAL SOCIETY has appointed a Commission to examine what manufactures best suit Piedmont, with the means of encouraging them, and the places best adapted for them; and proposes to establish and extend manufactories for spinning cotton, particularly in the different hospitals; and to give the preference, in all possible cases, to silk, hemp, and wool, the natural produce of the country, over foreign materials.

Dr. STACCO has shown, that the disease of the udders of cows, called the Cow Pox, is indigenous in Italy; and that human subjects, inoculated with this matter, have been fully protected from the Small Pox. He controverts the opinion of Dr. Jenner and others, that this disease of the udder arises originally from the grease in the heels of horses; stating, that all the cows in Lombardy are milked by women, who, in no case, handle horses heels.

GERMANY

In our last Number, p. 134, we noticed a Decree of the Austrian Government, prohibiting Dr. GALL from continuing to read his *Lectures on Skulls.* It appears, however, that he has since been permitted to proceed, under certain restrictions, and is obliged to send a list of his auditors to the Magistrates of Vienna. The following explanation of his Theory is given in some of the French Papers:—

"The doctrines of the celebrated German Dr. Gall are not only curious, on account of the celebrity given to them by the prohibition against their being publicly taught in Vienna, but they are likewise remarkable for their results. As the brain is moulded by the skull, Dr. Gall, who thinks he has found in the conformation of the brain an explanation of the different moral and intellectual faculties of man, establishes the convexity of the skull as the rule from which he is to form his judgment; and contends, that the more convex the skull, the greater the capacity of the individual, which he supports by the examples of the skulls of many celebrated men. This convexity is generally remarkable in every great man; but handsome men, whose heads are more round and gracefully formed, have seldom much genius. He likewise believes himself able to determine the place of each of our mental faculties in the brain; the faculty of observation, for instance, lies just behind the forehead. This part is very convex in children, who, as is well known, are remarkable for this faculty. This convexity diminishes insensibly, and even becomes a concave, unless in great observers; and Dr. Gall concludes that liberty and custom may induce great changes in this faculty in man. He is in possession of the skulls of many celebrated persons, particularly those of Blumaner, Alxinger, and Wurmser In the brain of the latter he pretends to have discovered the organ of courage, which has its place about an inch above the ear.—The skulls of animals furnish him with important discoveries. He has found in the skulls of singing birds, in those of celebrated Musicians, and, above all,

in that of Mozart, the organ of music Finally, the wily brain of the fox and the cat, as well as those of men whom he had known remarkable for craft, point out to him the organ of cunning. It is but justice to say, that the doctrines of Gall are very curious; how far they are well founded is not for us to examine"——*Clef du Cabinet, and Journal du Soir.*"

The German Papers say, that a traveller lately discovered in a private house at Wirtemberg, many sheets of Music, in the handwriting of LUTHER, and apparently of his own composition; who is known not only to have been a lover of music, but himself an admirable Musician and Composer. We have the authority of Handel, to attribute to him that sublime piece of Church music, known in England as accompanying the Hundredth Psalm; and the same great man acknowledges that he studied the compositions of Luther, and derived singular advantage from them.

M. LOSCHGE, near Nuremberg, has discovered a method of employing the bark of tan-yards, after it has served the purpose of the tanner, in the manufacture of wrapping-paper. The bark is washed, and put into a pounding mill; where two hours, or a sixth part of the time necessary for white paper, may serve for the trituration of the mass. It is then thrown together into reservoirs, while woollen rags are triturated in the mill for about half an hour, when the prepared tan is again thrown in, and triturated with these rags for a short time only, because the quality of the paper does not require a fine grain.

Mr. HILL, an ingenious Orientalist, of Halle, in Germany, has undertaken the publication of Hafiz, a celebrated Persian poet, and proposes to give the original text in a new Talik type, with a literal translation. Should this work be favourably received, Mr. Hill will extend his plan to the publication of several other Persian classics His Prospectus, in Latin, has been sent to press.

Mr. KLAPROTH, likewise of Halle, who has devoted many years to the study of Chinese Literature, will shortly publish the first number of an Oriental Journal, under the title of "Museum für die Orientalische Litteratur;" in which work he is assisted by several ingenious friends. Mr. Klaproth has been for some time employed on a new Chinese Grammar and Vocabulary, of which a Prospectus, in Latin, may be soon expected.

HOLLAND.

M. VROLYK, Professor of Natural History at Amsterdam, has endeavoured to ascertain, by experiment, of what use the long stiff hairs, termed whiskers, which are placed near the mouth of certain quadrupeds, might be to them. Having disposed of a number of books, placed on their edges, upon the ground in his chamber, so as to form a kind of layrinth, he let loose a rabbit, with his eyes bound up, amongst them. The animal succeeded in extricating himself from this labyrinth, without having overturned them; but when Mr. Vrolyk had cut off his whiskers, the animal, having no longer these tentacula to direct him, ran against the books, and overturned them. Moreover it is known that the bulb, in which each of the whiskers is implanted, receive a small nervous filament, proceeding from the infra-orbilaty nerve.

A National Library has been formed at the Hague, for the use of the Dutch Legislators.

VAN MARUM and Professor PFAFF have undertaken a large course of experiments to illustrate the nature of Galvanism. They have charged electrical batteries of 140 feet square, by a single contact with the pile of Volta; and they have clearly proved, that this pile is a true excitatory apparatus of Electricity, which surpasses, in some respects, the strongest electrical machines. They have melted, by the Electricity of this apparatus, to the amount of 12 inches of iron-wire, and even of wire of Platina.

SPAIN.

A model has been lately executed, by CAUPENNE-SAINT-PEE, of a floating fortification, which can neither be burnt nor sunk, intended for the defence of roads and harbours, &c. It is constructed like a raft, and in the form of a lozenge; and is composed of different gratings of timber, placed one over another, in the intervals of which cork is left to float. The uppermost grating, which serves as a platform, is covered with wood. Round this are parapets of cork, eight feet thick, and five feet eight inches high, which give the whole an appearance of a military fortification. In the centre of the raft are six twenty-four pounders, upon carriages of a peculiar construction. To avoid the inconveniences occasioned by the common furnaces for heating balls, in the consumption of wood and the quantity of smoke, the furnace is made of iron, and is heated by eighteen lamps, the wicks of which are six inches broad, and are lighted in an instant, or as soon extinguished by cutting off the wicks, which fall into a vessel filled with water placed underneath.—*Clef du Cabinet, No.* 1819.

Messrs. RUIZ and PAVON, who returned lately from South America, are preparing to publish at Madrid, a complete *Flora Peruviensis*, or Catalogue and History of the Plants of Peru.

SWEDEN.

M. GUYTON has published at Paris a Memoir upon a Stove, constructed according to the principles of the Swedish Chimney, and which appears to carry the economy of fuel nearer to perfection than it has yet been. The winters in Sweden are, by many degrees, more rigorous than in our latitude; and travellers have observed, that there is no country where the intemperance of the seasons is guarded against at less expense. Their whole secret consists in giving to the pipes which conduct the smoke the greatest number of circumvolutions possible, in order to obtain its entire heat. The third part of a billet of wood will, in these chimnies, communicate a heat for ten hours above the mean temperature.

EAST INDIES.

A kind of pulse grows in the Island of Ceylon, which is possessed of very valuable properties, and will be an article of import to Bengal. It is called *hane*, and might be rendered of great utility. The stem of this plant is from three feet and a half to four feet in length, and furnishes a flax, which is twisted into long ropes. From the extraordinary quality it possesses of not decaying or rotting in the water, it is particularly employed by fishermen for their nets and lines. It appears, however, to be rather deficient in elasticity; but that is attributed to its never having been sufficiently steeped. Its strength appears, from some experiments, to be in the proportion of five to four of European cordage. The plant grows spontaneously in Ceylon, and many tons of it may be collected in Candy; but the natives are entirely ignorant of the proper method of manufacturing it.

*** *Having received Notice from the Commissioners of the Stamp Office, that for the Books, inserted in all Lists of New Publications, &c, we must pay the Duty as Advertisements if the Price and the Bookseller's Name be inserted, we shall in future omit such Lists; but shall announce the most important Publications in our Literary Intelligence.*

HISTORICAL DEPARTMENT.

I. STATE AND PROGRESS OF RELIGION.

PROTESTANT MISSIONS IN THE EAST INDIES.

(*Concluded from p.* 129.)

THE Rev. Mr. Paezold, in a letter dated at Vepery, the 10th of April, 1800, states his having been on Missionary concerns, visiting the Southern provinces of the Peninsula; particulars of which, as detailed in his Diary, he promises to transmit.

The Rev. Mr. Pohle, in a letter dated at Trichinapally, 17th of March, 1800, states, that in the course of the year 1799, he had baptized thirty-six infants, one adult, and four grown children of Roman Catholic parents.—Two persons had been received from the Popish Communion. The communicants, in the course of the year, had been two hundred and six, marriages thirteen, and burials thirty. He had also privately administered the Sacrament to a few sick persons; and some German soldiers had twice communicated in the Church.

The English school had increased, consisting of from thirty-nine to fifty-four children; and in the Malabar school, there were about twenty. The Malabar and Portuguese people belonging to his Mission were in number two hundred and eighty-five.—The Chatechists and Schoolmasters were as before reported, excepting that a young man, whom Mr. Pohle had sent to Tanjore, had returned thence, and been successfully employed in the English School.—All had regularly performed their respective duties, without interruption, excepting what had sometimes been occasioned by slight indispositions.—*The Chatechists often made excursions into the country, to preach the Gospel to the heathens.* The principles of Christianity many approve of, who nevertheless do not enter into the Church, being scandalized by the immoral lives of many Europeans, particularly in the circumstance of keeping women, without being lawfully married to them. It is proper, he observes, when these objections are made, to clear the Gospel of countenancing such immoralities; but this will not always satisfy those who contend that principle and practice ought to go together. He had recently built a new Malabar School House, appropriating the old one to the English Scholars, instead of continuing to teach them in the Church, which had thereby been materially injured. Mr. Pohle earnestly hopes, *that a succession of faithful and pious Missionaries, whose principles and morals are correct, and who are true servants of Jesus Christ, may be perpetuated.*

The Rev. Mr. Kolhoff, in a letter dated at Tanjore, 31st of December, 1799,

excuses himself for having too long omitted to write to the Society, alleging the weight of business that had been lying heavy on him, in consequence of the death of his ever honoured and dearly beloved godfather, the late Rev. Mr. Swartz, and the ill state of the Rev. Mr. Jænicke's health. He acknowledges, with gratitude and much satisfaction, the receipt of his salary and gratuity, and of letters from the Secretary, and promises by God's gracious assistance to fulfil, to the utmost of his power, the duties of his station. He then details a number of particulars concerning the last days, and the death of Mr. Swartz, every account of whom serves only to increase the veneration entertained for his valuable and exemplary character.*

During the year 1797, Mr. Kolhoff had assisted Mr. Swartz in preaching on Sundays to the English and Tamulian congregations, and in performing the other duties of the Mission; in which course likewise he had been regularly occupied the year following. Till the second Sunday after Easter, 1798, the Rev. Mr. Jænicke had also preached occasionally at Tanjore, in the English and Tamulian Congregations, after which time his repeated attacks of illness altogether disabled him from so doing. Still however Mr. Jænicke continued to be of great service by his good instructions, and his attention to the Mission accounts.

In addition to his ordinary duties, Mr. Kolhoff had also been daily occupied in instructing the Rev. Mr. Holzberg, in the Tamulian language; wherein, besides preaching in English, he had lately delivered two Sermons, and administered the Lord's Supper.

In the year 1797, the number of the baptisms had been one hundred and nine; amongst which, thirty were infants, born in the Tamulian Congregation, thirty-two heathens, and forty-seven children of European parents. Three persons had also been received from the Popish Communion.

In the year 1798, the baptisms had been ninety-one; of which 38 were infants born in the Tamulian Congregation, thirty-seven heathens, and sixteen children of European parents. The converts from Popery were fifteen.

And, in the year 1799, the baptized were one hundred and ninety; thirty-eight being infants of the Tamulian Congregation, one hundred and forty-five heathens, and seven children of European parents. The converts from Popery this year were twenty-five; two hundred and nine persons of the Tamulian Congregation had received the Sacrament of the Lord's Supper, nine couple had been married, and forty-nine corpses buried.

The English and Native Schools had been kept up as usual. In the English School, there were then only nine scholars: in the provincial Schools at Tanjore and Cumbagonam, about forty; and in the Tamulian School, consisting exclusively of children belonging to the Congregation, ninety-nine boys, amongst whom there were fourteen Seminarists trained to become Catechists, and thirty-five were charity boys, maintained and clothed by the Mission. Two English School-masters instructed in the provincial and English schools; and four School-masters taught the children in the Tamulian School. Six Catechists were employed at Tanjore, in instructing the Catechumens, visiting the Christians, and conversing with Heathens and Papists.

Mr. Kolhoff states, that an event very favourable to the whole country, and to the Mission, had happened about the middle of the last year. Mr. Swartz's endeavours having been crowned with success, the adopted son of the late Tulja Maha Rajah, by order of the Court of Directors, had been placed on the throne, on the 30th of June, 1798. On his accession, Serfogee Maha Rajah had corrected several abuses, and endeavoured to make his subjects of every denomination happy, by a just and mild government; and he had been particularly beneficent by furnishing a large quantity of grain, for the support of the poor in their Congregation, which had been a very important and considerable relief, during a time of scarcity.

In the month of October, 1799, the Rajah had signed a treaty, by which he transferred to the Honourable Company,

* See our Obituary for last Month.

the power of administering justice and collecting the revenues of the Tanjore country. By this treaty too, the two forts of Tanjore were to be entirely evacuated by the Company's troops, and his Excellency Serfogee Maha Rajah was at liberty to garrison them. The Company's troops had accordingly marched out to Villam, on the 29th of October, and an end was thereby put to the English divine service, performed on Sundays and Wednesday evenings, in the church of the little fort. Apprehensions had been entertained that the Tamulian divine service there would be discontinued, and the place appropriated to the Bramins; but these fears had not been well founded, for the Rajah had not only given them leave to perform the Tamulian service there, but also promised to protect them against all molestation.

The defeat of Tippo Sultan, and the reduction of the Mysore country, *had opened a great door to make known the glad tidings of the Gospel to the inhabitants of an extensive country; and it was the fervent prayer of the Missionaries, that God might send faithful labourers into his vineyard, and cause the light of his glorious Gospel to shine amongst these poor Heathens, that they might be turned from darkness to light, and from the power of Satan unto God.*

The Rev. Mr. Holzberg, in a letter dated at Tanjore, 11th of March, 1800, mentions that he continued to be statedly engaged in his Missionary labours, and had occasionally preached to the Malabar Congregation, and performed other offices in their language. The garrison having marched to Trichinapally, all the Europeans had left Tanjore, and their labours were consequently confined to the Tamulian Congregation, which was in an increasing state, and amongst whom, through the blessing of God, they did not labour in vain, many amongst them being anxious for the salvation of their immortal souls. In his first Sermon to them, in the Tamulian language, last year, he had mentioned the great benefits they were permitted to experience, by the Christian liberality of the society, in sending out teachers, and causing the Gospel of Christ to be preached to them. Mr. Kolhoff and he occasionally went out to confer with the Heathens; but the constant preparations of the candidates for baptism requiring much attention, there was but little time to spare for that duty.

The death of Mr. Jænicke has been already mentioned. During his illness, he often expressed his hopes of soon entering into the joy of his Lord; and on the day of his death, after suffering much from fever, he was seized with convulsions, and between seven and eight in the evening, was delivered from all his sufferings, and introduced into that state of rest, which he had longed after with most ardent desires. His brethren and fellow-labourers observe, that from the time of his arrival in India, till seized with that dreadful sickness the Hill Fever, he had pursued his work in the Mission with fervour and delight. He was a great blessing to the congregation and school at Tanjore, and a happy instrument for the enlargement of the kingdom of Christ, in the countries to the southward, where he erected several Churches, established Schools, and had laboured with all his strength to instruct the ignorant, to awaken the careless, and to animate every one to walk worthy of his holy profession; and it is remarkable, they observe, that previously to his departure, he should have been enabled to visit all those places, where he had before preached the word of God, to warn and exhort the people who had been instructed and awakened by his ministry. The great endowments of his mind, the excellent disposition of his heart, and his zeal for the glory of God and the good of souls, had given them cause to lament his early death; and it was matter of especial sorrow to them that such an afflicting stroke should so soon have followed the severe loss, which they and the Mission had sustained by the lamented death of the venerable Mr. Swartz; but they knew it to be their duty to humble themselves before Him, who is the Lord and Head of his Church, and to submit to all his ways and dispensations, which, though unsearchable, are always holy, wise, and good. They pray that God may mercifully look

upon the afflicted state of the Mission; that he may be their helper and protector; and supply his Church, in that country, with able and faithful labourers!

The work of the Mission, by God's assistance, was carried on as usual, and they were about to make some regulations for the better education of girls belonging to the congregation, and to erect chapels for the accommodation of Christians, resident westward of Tanjore, particulars of which they purposed to detail in a subsequent letter.

The Rev. the Danish Missionaries, in a letter dated at Tranquebar, 27th of March, 1800, state, that their labours were continued as usual, and, through the divine blessing, not without effect.

BAPTIST MISSION IN INDIA.

The last accounts from the Baptist Mission in India, state, that the New Testament, in the Bengalee language, had been printed. A copy of it has been received in this country.

III. A VIEW OF PUBLIC AFFAIRS.

During this month considerable fears have been entertained of the renewal of hostilities between Great Britain and France. These fears owed their origin in some degree to the unexpected, but probably not unreasonable protraction of the negotiations at Amiens; but they have been strengthened by the sudden activity, with which our naval preparations have been resumed. All the ships of the line and frigates in a serviceable state, received orders to take on board from four to six months provisions, and to be in readiness to sail at a moment's warning. These measures may not have been occasioned by the discovery of any insincerity on the part of France, but may be merely the effects of solicitude for the public safety, and of wise precaution, guarding against every possible issue of the existing conferences. The promptness and decision however with which they were taken, would seem to justify the popular opinion, that some unnecessary delay or evasive conduct on the part of the Chief Consul, had excited suspicions of his good faith.

The progress of the negotiations at Amiens, is at present wrapped in impenetrable secrecy. It would therefore be useless to form any conjecture, either as to the particular points which have contributed to lengthen them, or as to their final issue, though that issue it is now confidently expected will be favourable; we would however remind our readers, that peace in the present instance is not exempt from its dangers, any more than war, and that the appointment of either the one or the other, depends on more unerring councils than those which guide any earthly cabinet. The Christian Observer, therefore, while he earnestly prays for the permanence of peace, will cheerfully acquiesce, should his prayer be denied, in the wisdom of the divine dispensation. In either case, he will still place his implicit reliance on that gracious Providence who has so wonderfully watched over the fortunes of this country, and who, we humbly hope, will continue to guide her councils, to enlarge her resources, to invigorate her spirit, and to unite all ranks in the common defence of our king, our laws, our liberty, and our religion; which are, perhaps, no less exposed to danger in the hour of peaceful intercourse from insidious artifice, than in a season of war from open violence.

FRANCE.

The annual renewal of one fifth of the members of the Tribunate, appointed by the Constitution, took place in the course of last month. The Chief Consul availed himself of this circumstance, to remove from their seats many of those who, under the idea that discussion was a part of their duty, had the presumption to oppose his project of a Civil Code. It has been remarked, that those members both of the Legislative Body and the Tribunate, who voted for the death of Louis XVI., have been expelled on this occasion.

Bonaparte, notwithstanding the congratulations with which he was received on his return from Lyons, seems to have had reason to suppose, that the satisfaction excited by his elevation to the Presidency of the Italian Republic was not universal. A new conspiracy against his authority was announced about the beginning of this month, in consequence of which 50 or 60 suspected persons were apprehended, and among them the famous journalist La Harpe, who, though now in his dotage, has become an object of Consular jealousy. The charge preferred against them, is that of having maintained an habitual correspondence with the enemies of the state.

The Consuls have decreed, that every year the Tribunal of Cassation shall depute 12 members, to point out such laws as experience shall prove either vicious or insufficient; together with the best means of preventing crimes, punishing offenders, duly apportioning punishments, perfecting the different codes, reforming abuses in the judicial administra-

tion, and establishing a better discipline among the officers of justice.

Some additional vessels of war, with troops on board, were despatched in the course of the last month to the West Indies.

The price of bread is stated to have risen throughout France, and the consequent distress of the lower classes of people to be very great.

The Moniteur of the 18th Feb. contains a list of the births, deaths, &c. in Paris, during the year 1801, and we certainly do not remember to have seen a document, exhibiting an official record of such shameless profligacy of manners, or of so much public wretchedness. We think it a duty not to withhold the account from our readers

Legitimate Births,	14829	Being about one fourth of the whole.
Illegitimate . . .	4841	
Marriages . . .	3826	Being about one sixth of the whole.
Divorces	720	
Died in their own houses	12510	
Died in poor houses and hospitals . .	8257	Being about two-fifths of the whole.
Found dead in the streets	201	

Let the people of Great Britain carefully contemplate this horrid picture. Let those especially, if such there be, who have felt a secret complacency in the prospect of internal revolution, or Gallic invasion, vainly hoping perhaps that the consequent equalization of property would relieve the miseries of the poor, consider this unsophisticated exhibition of revolutionary misery, and say whether they would exchange for it the distress of this country, great as it may be. Are not all the combined hardships in the case of the poor of Great Britain, (which however we should rejoice to see removed,) out weighed by this single circumstance, that two-fifths of those who have died in the course of the year at Paris, have died in hospitals and poor houses? We wish it were possible to make every labourer in these kingdoms acquainted with the fact. But above all, let every one, of whatever denomination, who wishes to promote the present happiness or the everlasting well-being of his fellow creatures, deeply reflect upon the moral state of France; and let them unite in repelling those poisonous principles of infidelity and anarchy, which have produced effects so deplorable; while they bless God for having saved us, through the wisdom of our rulers and the valour of our fleets and armies, from similar contamination; and for having preserved to us entire those civil and religious institutions, which, while they are continued to us, will prove powerful bulwarks against the introduction of similar miseries.

SWITZERLAND.

The New Constitution of the Helvetic Republic, has, at length, been announced. The government is to consist of two Landamanns, a Senate, and a Diet. The Christian religion, according to the Catholic and Reformed communion, is to be the established religion; and it is to be regulated by the central administration and the ecclesiastical authorities in concert. The Republic is styled one, and is to be divided into twenty-one Cantons, of which the Valais will form one.

Besides the Central Administration for the national sovereignty, there is to be an administration in each Canton. The Diet, which is composed of representatives from the cantons, meets annually, and, at the proposition of the Senate, declares war and peace, ratifies treaties, and adopts or rejects such laws as the Senate has not procured the assent of two-thirds of the Cantons to, but yet persists in proposing.

The Senate consists of two Landamanns, two Stadtholders, and twenty-six Counsellors. It names all public functionaries. It appoints a little Council of its members, to execute the laws, and propose regulations to the Senate, to watch over the administration of justice, finance, and war; and, during the adjournment of the Senate, to exercise the executive power in its plenitude, afterwards rendering an account of its proceedings to the Senate.

Great uneasiness is said to have prevailed in Switzerland, on account of some movements by the French troops in the Valais, and strong representations have been made to the French government on the subject.

ITALY.

The newly constituted Italian Republic began the exercise of its powers on the 15th of February, when the Provisional Government resigned its functions, and Melzi, the vice-president, was installed in his dignity by Gen. Murat. In the Proclamation which was issued on this occasion, great pains are taken to prove that the power of France, in 1788, was greater than what she now possesses; and the inference deduced from this reasoning, is, that France, having gained no new accession of influence, but only maintained her former rank, no alarm or outcry ought to be excited by the increase of her power, in consequence of the virtual annexation to her dominions of the Italian republic. The circumstance indeed seems to have excited much less sensation in the different Cabinets of Europe, than might have been predicted. The king of Prussia has *congratulated* Bonaparte on his new assumption of sovereignty. The emperor of Russia has expressed no displeasure, but has sent credentials to his ambassador at Paris; and the House of Austria declares that it has viewed his elevation WITH INTEREST. It is scarcely possible, indeed, that they should view with unconcern the preponderance of influence, which the First Consul has acquired in the Tuscan Sea, by the cession of Elba and the introduction of French troops into Tuscany.

The Pope has addressed a Brief to those Bishops of France who have given in their re-

signation, highly commending their conduct, and expressing his lively gratitude for their prompt compliance.

GERMANY.

The long-protracted business of the Indemnities is now said to have advanced near a conclusion.

The Envoy of Brunswic Lunenburg, in the name of his Britannic Majesty, had delivered to the First Consul of France a note, the object of which was, to prevent the secularization of the Bishoprics of Osnaburg and Hildesheim, and the appropriation of the State of Corvey, and the Town of Hocksten, to the purpose of indemnity. This note, which is written with great firmness, had also been communicated to the Courts of Vienna, Petersburgh, and Berlin. The Emperor of Germany, and the King of Prussia, have given answers expressive of their intention not to interfere; but the Chief Consul's determination is not yet announced.

HOLLAND.

The Finances of this country appear to be at present in a most deplorable state, the Interest of the National Debt for the last year amounting to 26,658,488 florins.

To relieve its embarrassments, the Dutch Government has endeavoured to procure a voluntary loan of 30 Millions. The fund appropriated for the payment of the interest and the discharge of the principal in eight years, is an annual tax, during that period, of 1½ per Cent. on Capital, and 2 per Cent. upon Income. They have also sold, by anticipation, the property expected from Batavia in autumn.

Measures are stated to be under consideration, for procuring an indemnity for the Prince of Orange; who has lately paid a visit to Paris, where he was treated by the Chief Consul with great attention.

Notice has been sent to the Missionary Societies, of the intention of Government henceforth to inspect their correspondence and papers.

DENMARK.

We stated, in our last, the accession of Denmark to our Convention with Russia. We find that his Danish Majesty has since annulled the duties, which he established last year on the passage of the Belt.

SWEDEN.

The king of Sweden has issued an Ordinance, the purport of which is, that some Noblemen having renounced their nobility, and the rights connected with it, it is thought expedient to declare, that the laws neither can nor will allow any individual to arrogate a right, which could not be exercised by all without destroying one of the orders essential to the constitution; and that whoever does so for the future shall not be considered as a good subject, nor be permitted to reside within the Swedish dominions.

RUSSIA.

The Emperor Alexander is said to have made propositions to the Courts of Vienna, Berlin, London, Madrid, Naples, Dresden, Munich, and Lisbon, to unite with him in procuring an Establishment for the French Princes of the Line of Bourbon suited to their rank.

TURKEY.

The unfortunate inhabitants of Belgrade are still a prey to war and agitation. The garrison, consisting of 5,000 men, is divided into different parties, and the streets of the city become the theatre of bloody combats between them. An apprehension of famine, which is said to exist, necessarily adds to the alarm. Six thousand Turkish troops have arrived in its neighbourhood.

The spirit of revolt would appear, by letters from various quarters, to increase daily in some of the Turkish Provinces.

EAST INDIES.

The Rebellion in the Carnatic continues with unabated violence, notwithstanding a succession of severe defeats which the Insurgents have sustained.

We are happy to state the recapture of the East India Company's late ship the Kent, and her arrival at Trincomalee. She is said to have on board the cargoes of two vessels.

The College which was to have been instituted in Bengal, under the auspices of the Marquis of Wellesley, is now wholly abandoned, and the Students have returned to their respective Presidencies. Another arrangement is talked of, which is calculated to facilitate the knowledge of the Eastern languages, without the expense of a Collegiate Institution.

AMERICA.

We promised, in our last, to give the substance of the Message which the President of the United States addressed to Congress, on the 8th of December.

He observes, that it is a circumstance of sincere gratification, that the wars which have for so many years afflicted their sister-nations, have at length come to an end; and that the communications of peace and commerce are once more opened. Assurances of friendly disposition had been received from different powers, and he hoped that the wrongs committed by them during the war would now be repaired.

Among the Indians a spirit of peace and friendship generally prevailed, and the efforts to introduce among them the implements and the practice of husbandry, and of the household arts, had not been without success: they were becoming more and more sensible of the superiority of this dependence, over the precarious resources of hunting and fishing; and already, instead of a constant diminution of their numbers, some of them began to experience an increase of population.

To this state of general peace, one only exception existed. Tripoli had come forward with demands unfounded either in right or in compact; but a small squadron of frigates was sent into the Mediterranean. The Bey had already declared war, but the arrival of the

squadron dispelled the danger: neither was their situation with the other Barbary States entirely satisfactory, as would appear from papers laid before them. The Census lately taken of the inhabitants would shew, that the increase of numbers during the last ten years, promises a duplication in little more than twenty-two years.

Other circumstances, combined with the increase of numbers, had produced an augmentation of revenue, so that they could now dispense with all the internal taxes, comprehending excise, stamps, auctions, licenses, carriages, and refined sugars; to which the postage of news-papers may be added, to facilitate the progress of information.

These views, however, were formed on the expectation, that a sensible reduction may take place in the habitual expenditure of the Civil Government, and of the Army and Navy. The organization of the state was too expensive; offices and officers had been *multiplied unnecessarily*, and injuriously. He had begun the reduction of what was deemed unnecessary. The expenses of diplomatic agency had been considerably diminished. The inspectors of internal revenue, who were found to obstruct the *accountability* of the institution, had been discontinued. Several agencies had been suppressed; but the great mass of public offices was established by law, and therefore by law alone could be abolished. In short, it behoved them to take off every surcharge; that it never may be seen here, that, after leaving to labour the smallest portion of its earnings on which it can subsist, government shall itself consume the whole residue of what it was instituted to guard.

In their care too of the public contributions, it would be prudent to multiply barriers against dissipation of them. He also recommends to their attention the placing the Militia on a respectable and efficient footing, and the state also of the navy and fortifications.

"*Agriculture, manufactures, commerce*, and *navigation*, the *four pillars of our prosperity*," he adds, "are then most thriving when left most free to individual enterprise." Protection from casual embarrassments, however, may sometimes be seasonably interposed, and their attention would be turned to relieve the pressure which the carrying trade would feel in consequence of the peace.

The Judiciary system of the United States, and especially that portion of it recently erected, would of course present itself to the contemplation of Congress; and while on the judiciary organization, it would be worthy their consideration, whether the protection of Juries had been extended to the cases involving the security of persons and property. Their impartial selection also being essential to their value, they ought further to consider, whether that is sufficiently secured in those States, where they are named by a Marshal depending on Executive will, or designated by the Court, or by the Officers dependant on them.

He recommends a revisal of the laws on the subject of Naturalization; as, considering the ordinary chances of human life, a denial of citizenship under a residence of fourteen years, is a denial to a great proportion of those who ask it, and controls a policy pursued from their first settlement, by many of these States, and still believed of consequence to their prosperity.

He observes in conclusion, "That all should be satisfied with any one order of things, is not to be expected; but I indulge the pleasing persuasion, that the great body of our citizens will cordially concur in honest and disinterested efforts, which have for their object, to preserve the general and state governments in their constitutional form and equilibrium; to maintain peace abroad, and order and obedience to the laws at home; to establish principles and practices of administration favourable to the security of liberty and property; and to reduce expenses to what is necessary for the useful purposes of government."

The Government of the United States is said to have lately directed its attention to the civilization of the Creek Indians, among whom there existed several circumstances favourable to the hope of success. The vigorous mind of General Bowles* had already directed the attention of many of that nation, no less by his arguments than by his example, to their true interests; and his recent return to his own country, after a tedious imprisonment to which the Court of Spain, jealous of his progress in civilizing the Creeks, had shamefully subjected him, has probably given new activity to his sagacious plans. The breeding of cattle, the cultivation of the soil, and to a small degree manufactures, are stated to have been substituted, in a great many instances, for the former precarious mode of life pursued by the Creeks.

The price of all kinds of provisions, as well as the rate of freights, have been much reduced in America since the Peace.

By an order, dated the 25th of Dec., for which no reason is assigned, American and all Foreign vessels are prohibited from entering the Havannah.

Two very horrid attempts were made, in the month of January, to destroy the town of Boston with fire, by which several buildings were consumed, but only one life lost. The second time the town was set on fire in four different places, but combustibles having been discovered in various parts of the town, the supply of engines was so prompt, as to defeat the purpose of the incendiaries.

A partial insurrection of the negroes took place in Virginia about the beginning of the year, but it was discovered in time, some of the conspirators taken, and the rest dispersed in the woods.

The Legislature of North Carolina has

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* We may amuse our readers, in some future Number, with an account of this singular and interesting character.

granted 30,000 dollars for building a College in Columbia, and 6,000 dollars a year for its support.

FRENCH WEST INDIES.

The arrival of the large armament, despatched from France for the subjugation of St Domingo, was made known at Paris on the 15th instant, and the detail of its operations has since been laid before the public. The official despatches of Gen. Le Clerc and Admiral Villaret, are dated on the 10th of February, at Cape Francois. The following is the substance of them.

On the 29th of January, the fleet reached Cape Samana. The information which was there obtained, induced Gen Le Clerc to despatch a part of his force, under Gen. Kerverseau, to Santo Domingo. The rest of the armament was formed into three divisions; one intended to disembark a body of troops, under Gen. Boudet, at Port au Prince; and another to proceed with Gen. Rochambeau's division, to the Bay of Mancenille, and attack Fort Dauphine. The third was reserved to take possession, under the conduct of the Chief in Command, of the Cape Town. On approaching the road of the Cape, Langes, a Mulatto, the Port Captain, came on board the Admiral's ship, and not only refused to pilot her, but declared that the Black General Christophe, had ordered him to give notice, that the Whites would be massacred, and the town set on fire, the instant the squadron should enter the pass. The Commander in Chief wrote in consequence to Christophe, inclosing the Chief Consul's Proclamation,* and endeavouring to alarm him into measures of submission. Christophe's reply contained an absolute refusal to receive the army, and an inflexible determination to burn the town and fields, and not to receive orders from any but Toussaint; care was taken by him to prevent the Consular Proclamation from being distributed.

A Deputation of the Inhabitants of the Cape then came on board, to implore the General to desist from his purpose of landing, as they would otherwise be massacred. The General, however, was fixed in his resolution of disembarking his troops.

Intelligence was, in the mean time, brought, of Gen. Rochambeau having effected a landing in the Bay of Mancenille, but not without an obstinate resistance on the part of the Blacks, who exclaimed, "No Whites! no French!" while they fired on the boats. The French troops, however, made themselves masters of Forts Labouque and Vince, after a severe conflict; and, at last, of Fort Dauphine; where orders were found, written by Gen. Christophe, to the commander of the place, desiring him to defend himself to the last extremity

Gen. Leclerc, having directed Gen. Rochambeau to co-operate with him, proceeded to debark his division several leagues from the Cape; with an intention of taking a circuit on one side of the town, behind the Mornes, while Gen. R. should advance on the other.

A calm, and some other adverse circumstances, having obliged the Commander in Chief, to postpone the execution of his purpose till the following day, he had to witness, during the night, the flames of some of the settlements, and the conflagration of the town, without being able to yield the wretched inhabitants any assistance.

In the morning of the 5th of February, the squadron made for the harbour, and found Forts, Piccollet and St Joseph abandoned. The troops being disembarked, soon got possession of two other forts, which had continued to fire upon them; and proceeding on their march, arrived in time to save a part of Cape Town and the plains from conflagration. The country between Fort Dauphine and the Cape, was taken possession of by Gen. Rochambeau.

A great number of houses had been destroyed at the Cape, but few, if any, massacres had taken place.

* PROCLAMATION.

The First Consul to the Inhabitants of St. Domingo.

INHABITANTS OF ST DOMINGO, PARIS, NOV. 8.

Whatever your origin, or your colour, you are all French; you are all free, and all equal before God, and before the Republic.

France has been, like St. Domingo, a prey to factions, torn by civil and foreign wars. But all has changed; all people have embraced the French, and have sworn to them peace and amity; all the French have embraced one another also, and have sworn to be all friends and brothers. Come also, embrace the French, and rejoice to see again your friends, and your brothers of Europe.

The Government sends you the Captain-General Leclerc; he has brought with him great forces for protecting you against your enemies, and against the enemies of the Republic. If it be said to you, *These forces are destined to ravish from you your liberty;* answer, *The Republic will not permit it to be taken away from us.*

Rally around the Captain-General. He brings you abundance and peace. Rally all of you around him. Whoever shall dare to separate himself from the Captain-General, will be a traitor to his country, and the indignation of the Republic will devour him, as the fire devours your dried canes.

Done at Paris, in the Palace of the Government, the 17th Brumaire, (Nov. 8,) year 10 of the French Republic.

The First Consul, (Signed) BONAPARTE.

By the First Consul,

The Secret. of State, (Signed) H. B. MARET.

Nothing had been learnt of the expedition to Santo Domingo, and Aux Cayes; nor any details received of the transactions at the Mole, or Port au Prince.

Gen Leclerc states his having already embodied 12,000 black soldiers.

He had sent Toussaint his children, with a letter from the Chief Consul, and had given him to understand that he would receive his submission. Toussaint, however, had shewn no disposition to accept the offer. The Commander in Chief speaks very confidently of the speedy reduction of the island.

Previous to these very important occurrences, a Treaty had been concluded with Toussaint, by the Lieutenant Governor of Jamaica, on the morning of the day on which the latter received advice of the signing of the Preliminaries of Peace. Gen. Nugent, in consequence, sent to acquaint Toussaint's agents of the circumstance, which rendered void the Convention; and intimated a wish that they should immediately leave Jamaica, announcing, that he had recalled the British Resident at Cape Francois.

The talents and capacity of Toussaint, as well as his moral character, are exhibited to considerable advantage, in a proclamation which he published about two months before the arrival of the French armament. After stating therein the services he had rendered to his country, both in war and peace; the justice he had uniformly administered; the humanity and forbearance, with which he had acted towards his enemies; the pains he had taken to repress vice, and to promote the prosperity of the colony; and the strict discipline and order, which, by means of the principle of emulation, he had introduced into the army;—he adverts to the endeavours he had used to form Gen. Moyse, (the person who had headed the late insurrection against his authority) to similar sentiments. "I explained to him the holy maxims of our religion," says he, "proved to him that man is nothing without the power and will of God; that the duties of a Christian ought never to be neglected; that when a man dares to brave Providence, he ought to look forward to a dreadful end. But instead of hearing these fatherly counsels, he would follow no guide but his passions, and he has perished miserably. Such is the lot reserved for all who would imitate him. The justice of Heaven is slow, but it is certain; and, sooner or later, it strikes the guilty with the violence of the thunderbolt."

He then proceeds to point out to parents the obligation to train up their children *in the fear of God, always regarding religion as the basis of all the virtues, and the foundation of social happiness:* accuses them of negligence in this respect; and remonstrates with them on the dangers likely to arise from the idleness, licentiousness, and crimes, which were the natural fruits of ignorance and irreligion. The idle and dissipated, he recommends it to magistrates to repress with inexorable severity, as the scourges of society, unless constrained to become useful; and he requires them also, on pain of the public indignation, to rid the different towns of all those women who live by prostitution.

"The most sacred of all institutions," he adds, "is marriage. Hence a wise government ought to crown good house-keeping with honour. It ought never to desist, till it has extirpated the last roots of immorality. The military commanders, and public functionaries, who have wives of their own, and yet retain concubines; or who, being unmarried, live publicly with a variety of women, are unworthy of command.—They shall be dismissed." "In fine, every man living in the colony, owes his fellow-citizens a good example. No one, under any pretence whatever, ought to be excused from the labour of which he is capable. Creole parents, having property, ought to reside there, to work, to make their children work, and, in the intervals of repose, to instruct them themselves, or employ a teacher to instruct them, in the precepts of religion; to inspire them with an abhorrence of vice, to explain to them the Commandments of God, to engrave their principles in their hearts in a manner never to be effaced, and to imprint on them also this truth, that as idleness is the mother of all vices, so labour is the father of all virtues."

"Such are the proper means to form useful and respectable citizens, to render this colony the happiest country in the world, and to banish forever such horrible events, as remain, never to be effaced, in our memory."

In the month of January, a fresh insurrection broke out in Guadaloupe, which extended generally to all the Blacks in the island; and in which all the Whites are said to have been massacred. This event has excited great alarm in the English islands.

ENGLISH WEST INDIES.

Letters have been received from Grenada, dated the 17th of January, which communicate the intelligence, that the spirit of insurrection amongst the Blacks, has lately burst into action at Grenada; but, owing to the prompt measures of the government, the insurgents were surrounded, many of them were made prisoners, and some of the principals were executed.

An insurrection has been also discovered in Tobago. The whole of the Negroes in the island were involved in the plan, which was to murder all the Whites, and to plunder the houses of all the arms and ammunition.

Many of our readers will probably have anticipated the remarks, we feel it our duty to make, upon the events which have lately passed in the West Indian Islands. Horrid as these are in the bare recital, they probably fall far below the miseries which menace that devoted quarter of the globe. We feel no surprise indeed, in contemplating either the recent occurrences in St. Domingo, or the movements which have taken place in the other islands. "The justice of Heaven," to use the energetic, but perhaps misplaced language of

the Negro Chief, "though slow, is certain; and sooner or later, it will strike the guilty with the violence of the thunderbolt" But that which excites our surprise, is the little less than judicial infatuation, which, under existing circumstances, prevents West Indians from discontinuing the annual importation of from forty to sixty thousand Africans into the British colonies. Their folly and madness in this procedure, can only be equalled by his, who, though anxious to preserve his dwelling from the flames, which have already begun to devour the contiguous building, should employ himself in storing every apartment with combustible materials Are West Indians so warped by prejudice and passion, as not to perceive this? We trust, that if they are, government, in its wisdom and moderation, will not only appreciate the extent of the danger, but provide an adequate remedy, by prohibiting the importation of African slaves into our islands, until, at least, the issue of the present crisis has been ascertained. Such a measure must be acknowledged by all unprejudiced persons, to be both prudent and politic. For what is the just object of our dread, at the present moment, in that quarter? Is it not an excessive negro population! Why then increase this evil, by the continual influx of men, whose sense of recent injury, whose yet untamed savageness of manners, whose lively recollection of native freedom, and whose horror of that state on which they are entering, undiminished by the experience of any of that kindness on the part of their masters, which many who have resided long in the islands, it is alleged, and we are willing to concede, may have felt, will stimulate them, as soon as the signal of insurrection is given, to acts of more than ordinary daring, and of more than ordinary ferocity?

We have heard it reported, that our government means to assist the French, in subjugating their revolted colonies; but we trust the report has no foundation, except in the misguided hopes of a few sanguine, but short sighted individuals. The necessary result of such a policy, must be the inevitable ruin of our possessions in that quarter. Toussaint, whose interest would otherwise lead him to cultivate our neutrality, by carefully abstaining from every action calculated to create suspicion, would then conceive himself driven to provide employment for the British force, by despatching his emissaries to every corner of the British islands, to preach the *salutary* doctrines of insurrection. But the subject is far too extensive for our present limits. We shall, therefore, only remark, that if the West Indians remain unmoved by such considerations as are here produced; if they will persist in the same ruinous line of policy which prevented their applying to government, to permit the appropriation of immense sums of British capital to the improvement of the conquered colonies, whereby the value of the old islands is already greatly diminished, while a formidable rival to our commerce is created; if they will continue to prefer the vain gratification of mortifying the hopes of Abolitionists, to the solid advantages arising from security; what inference can the Christian Observer draw from their conduct, but that, being marked out for destruction, they are themselves, through the power of a fatal delusion, made the instruments of it?

Quos Deus vult perdere, prius dementat.

GREAT BRITAIN.

THE London Gazette of the 20th of February, contains an account of the Capture of the French National frigate, La Chiffonne, of forty-two guns, and two hundred and fifty men, by his Majesty's ship La Sybille, Captain Adam, on the 19th of August, at the Seychelles, after a spirited conflict of nineteen minutes. It also mentions the gallant behaviour of Captain Adam, in boldly pushing into the harbour under French colours, notwithstanding the narrowness of its entrance, and other natural difficulties, until he came within half a musket shot of the enemy, who was moored across, and defended by a battery of four twelve-pounders on shore, from which red-hot shot were fired during the action; fortunately none of them touched La Sybille. Our loss, one man killed, two wounded; that of the enemy, twenty-three killed, thirty wounded Most of the crew of La Chiffonne, escaped on shore. It appears that this frigate sailed from Nantz the 14th of April, with convicts, to the number of thirty-two, under sentence of banishment, for being concerned in an attempt on the life of Bonaparte.

The succeeding Gazette contains a detail of the proceedings of the Chance, private Ship of War, fitted out from the Cape of Good Hope, commanded by Mr William White, and mounting sixteen guns, twelve and six pounders, and fifty men On the 19th of August, near the Island of St. Lawrence, on the Coast of Peru, Captain White fell in with, and closely engaged for about an hour and a half, a Spanish ship, called the Amiable Maria, of about six hundred tons, mounting fourteen guns, eighteen, twelve, and nine pounders. Boarding was then attempted, which ended, after a desperate conflict, first on the upper and then on the lower deck, in putting him in possession of the Spaniard, whose loss was twenty-five killed and twenty-eight wounded; that of the Chance, one man killed and five wounded.

On the 24th of September, Captain W. encountered a large Spanish Man of War brig, called Limeno, mounting eighteen long six pounders, and one hundred and forty men, sent from Guiaquil, for the express purpose of taking the Chance, which he captured, after a severe action, yard arm and yard arm, of about three hours. The Chance had two men killed and one wounded; the enemy fourteen killed and seven wounded The Captains of both the Spanish ships were killed.

PROCEEDINGS IN PARLIAMENT.

Tuesday, Oct. 29, 1801.

This day His Majesty opened the Session with the following most Gracious Speech from the Throne:

My Lords and Gentlemen,

I have the satisfaction to acquaint you, that the important Negotiations in which I was engaged at the close of the last Session of Parliament, are brought to a favourable conclusion. The differences with the Northern Powers have been adjusted by a Convention with the Emperor of Russia, to which the Kings of Denmark and Sweden have expressed their readiness to accede. The essential Rights for which we contended, are thereby secured, and provision is made, that the exercise of them shall be attended with as little molestation as possible to the Subjects of the Contracting Parties.

Preliminaries of Peace have also been ratified between Me and the French Republic; and I trust that this important Arrangement, whilst it manifests the Justice and Moderation of My Views, will also be found conducive to the substantial Interests of this Country, and honourable to the British Character.

Copies of these Papers shall be forthwith laid before you, and I earnestly hope that the Transactions to which they refer, will meet with the Approbation of My Parliament.

Gentlemen of the House of Commons,

I have directed such Estimates to be prepared for the various demands of the Public Service, as appear to Me to be best adapted to the situation in which we are now placed. It is painful to Me to reflect, that provision cannot be made for defraying the Expenses which must unavoidably be continued for a time, in different parts of the world, and for maintaining an adequate Peace Establishment, without large additional Supplies. You may however be assured, that all possible attention shall be paid to such economical arrangements, as may not be inconsistent with the great object of effectually providing for the security of all My Dominions.

My Lords and Gentlemen,

I cannot sufficiently describe the Gratification and Comfort I derive from the Relief which the Bounty of Divine Providence has afforded to My People, by the abundant produce of the late Harvest In contemplating the Situation of the Country at this important Conjuncture, it is impossible for me to refrain from expressing the deep sense I entertain of the Temper and Fortitude which have been manifested by all descriptions of my Faithful Subjects, under the various and complicated difficulties with which they have had to contend. The distinguished Valour and eminent Services of My Forces by Sea and Land, which at no Period have been surpassed, the unprecedented exertions of the Militia and Fencibles, and the Zeal and Perseverance of the Yeomanry and Volunteer Corps of Cavalry and Infantry, are entitled to My warmest Acknowledgments:—And I am persuaded that you will join with Me, in reflecting with peculiar Satisfaction on the Naval and Military Operations of the last Campaign, and on the successful and glorious Issue of the Expedition to Egypt, which has been marked throughout by Atchievements, tending in their Consequences, and by their Example, to produce lasting Advantage and Honour to this Country. It is My first Wish and most fervent Prayer, that My People may experience the Reward they have so well merited, in a full enjoyment of the Blessings of Peace, in a progressive Increase of the National Commerce, Credit, and Resources, and above all, in the undisturbed Possession of their Religion, Laws, and Liberties, under the Safeguard and Protection of that Constitution, which it has been the great Object of all Our Efforts to preserve, and which it is Our most sacred Duty to transmit unimpaired to Our Descendants.

HOUSE OF LORDS.

Lord Bolton moved the Address, which was as usual an echo to the Speech, and was seconded by Lord Lifford

The Duke of Bedford rose, he said, with no intention to disturb the harmony which he perceived was likely to prevail, but to express his hearty concurrence in the sentiments of the Address He was however of opinion, that a more fit time for making Peace might have been found at a much earlier period of the War; but no blame was, on this account, to be imputed to the present Ministers.

The Address was agreed to nem. dis.

HOUSE OF COMMONS.

Lord Lovaine moved the Address, which was seconded by Colonel Woodhouse.

Mr. Fox expressed his decided approbation of the Address. He heartily joined in the general joy to which the Peace had given rise.

Mr Pitt rejoiced in the unanimity which was like to prevail He highly approved both of the Peace with France and of the Convention with the powers of the North; expressed his thanks to the Ministers who had effected these great objects; and concluded with an eulogium on the valour of the navy and army, and on the fortitude and loyalty of the nation at large.

Mr. Windham differed from the two gentlemen who spoke last in approbation of the Peace. He observed that by the indiscriminate surrender of our conquests, we had thrown out of our hands the only means of counterbalancing the enormous aggrandizement of France; but concluded with saying, that there might possibly exist some unknown and irresistible necessity, which had induced his Majesty's Ministers to submit to the terms of the Treaty, and that the nation ought to thank, instead of censuring them for the measure they had adopted.

Mr Addington, the Chancellor of the Excequer, denied that the preserving of our conquests, and the extension of our colonial sys-

tem, was the most effectual way to counterbalance the aggrandizement of France; but that it was in the preservation of our constitution, in our capital and industry, that we were to look for our means of future defence. "As to necessity," said he, "I disclaim it, sir. I will be no party to any such plea."

Mr SHERIDAN said that to the Address as it now stood he had no objection. He differed from those who called the Peace honourable and glorious, and still more from those, who thought it inexpedient to make any peace at all. It was a Peace of which every man was *glad*, but of which no man could possibly be *proud*.

EARL TEMPLE begged that in voting for the Address, he might by no means be understood as giving his approbation to the Preliminaries of Peace.

The Address was carried *nem. con.*

Friday, Oct. 30.

HOUSE OF LORDS.

LORD PELHAM, Secretary of State for the Home Department, laid before the House the Convention with Russia signed at Petersburgh on the 5th of June, and the Preliminary Treaty of Peace with France signed at London on the 1st of October.

LORD GRENVILLE expressed his wish to obtain some explanation of those articles, which related to the *integrity of our allies*, particularly of the clause respecting the integrity of Portugal, whether it was meant to preserve that power as it stood *before the war*, or, at the *Date of the Preliminaries*.

LORD PELHAM declined entering into any explanation on the subject until the Preliminaries themselves should become the question before the House.

Upon the motion of LORD ST VINCENT, First Lord of the Admiralty, seconded by Lord Nelson, the unanimous Thanks of the House were given to Rear Admiral Sir James Saumarez, "for his gallant and spirited conduct in the action with the united fleets of France and Spain, off Gibraltar, in which he had destroyed two Spanish men of war, and taken a ship belonging to France."—Like votes were passed in honour of Captains Hood and Keates, and such of the Officers as principally distinguished themselves, and of the Seamen and Marines under Sir James Saumarez, in the two Engagements in the Bay of Algesiras and off Gibraltar.

HOUSE OF COMMONS.

Votes of Thanks, similar to those this day passed by the Lords, were passed in the Commons.

LORD HAWKESBURY, Secretary of State for Foreign Affairs, having laid before the House copies of the Convention with Russia, and of the Preliminaries of Peace with France, moved that the latter be taken into consideration on Tuesday, and the former on Friday next.

Mr GREY having made inquiries similar to those of Lord Grenville, Lord Hawkesbury said he thought that the questions proposed were unusual and irregular, and therefore he declined at present to enter into any explanation.

Monday, Nov. 2.

HOUSE OF COMMONS.

Mr. WHITBREAD wished to be informed if any communication had been made to Holland and Spain, relative to that cession of a part of their territory, which had been agreed upon in the Preliminary Treaty with France.

LORD HAWKESBURY answered, that the Preliminary Treaty certainly was agreed on without any participation, on the part of either Holland or Spain; but that France was considered as capable of acting for them as well as herself. His Lordship said, that as he was now up, he would answer two questions put on a former day, by Mr Grey, relative to the Sixth Article of the Preliminaries. The meaning of that Article was, that the territories and possessions of her Faithful Majesty should be maintained entire as settled by the Treaty of Badjados. With respect to the admission of manufactures of other countries into the countries of Portugal, upon the same footing as those of England, he could only observe, that the preference now given by each country was reciprocal; and that, if Portugal admitted the woollens of other nations to be imported upon terms, heretofore enjoyed exclusively by us, we should be at liberty to place all other wines upon a footing with those of Portugal.

On the 3d of November the day on which the Preliminaries of Peace were discussed in both Houses, Lord Grenville, in the House of Lords, asked for previous information, respecting the state, in which our Treaty with France had left the territorial and commercial independence of Portugal. Lord Pelham answered that as to commerce, Portugal was still at liberty to treat with this country; and that respecting the boundaries of her territory, it was guaranteed from and after the Treaty concluded on the 29th of September 1801. The former Lord not being satisfied with this explanation relative to commerce, he, after some opposition from Lords Hobart and Thurlow, made a motion for the production of Papers relating thereto, which was supported by Lords Spencer and Caernarvon, who contended, that it was inconsistent with propriety and candour to call on the House at once to plunge into the discussion of a matter on which they did not possess the necessary information. After some further conversation it was, however, agreed to enter on the Order of the Day.

The Address of Thanks was moved by Lord Romney, and seconded by Lord Limerick. It was opposed by Lords Spencer, Grenville, Warwick, Fitzwilliam, the Bishop of Rochester, and Lord Caernarvon; and was supported by the Dukes of Clarence and Bedford, Lords Westmeath, Pelham, Hobart, Rawdon, Mulgrave, Westmoreland, the Lord Chancellor, and the Bishop of London. The House did

not rise till a very late hour in the morning; the speeches were long and animated: that of Lord Grenville on one side, and of the Lord Chancellor, on the other, displayed such knowledge, and eloquence, as have seldom been witnessed even by the august assembly, in which those speeches were delivered. Upon the division there appeared, *Contents* 94, *Proxies* 20. *Non-contents* 10.—The *Non-contents* were, the Marquis of Buckingham, Earls Pembroke, Warwick, Fitzwilliam, Radnor, Spencer, and Caernarvon, Lords Grenville and Gwydir, and the Bishop of Rochester.

In the Commons, on the same day, and on the same question, the Address was moved by Sir Edmund Hartop, and seconded by Mr. Lee, member for Dungarvon in Ireland.

The Address was supported by Lord Hawkesbury, Mr. Banks, Mr. Pitt, Mr. Fox, Lord Castlereagh, and Mr. Addington; and was opposed by Mr. Thomas Grenville, Lord Temple, Lord Folkestone, Dr. Lawrence, and Mr. Windham. No division took place.—The speech of Lord Hawkesbury which was very long and very able, contained some statements conveying great information, amongst which was the following, presenting a comparative view of our commerce upon an average of the three last years of Peace, and the three last years of War. His Lordship said that by the paper which he held in his hand, it appeared that the value of exports of British plantation for three years preceding this war, was 2,185,000*l.* For three years of this War, 3,561,000*l.*—Colonial produce for the same time for Peace 3,877,000*l.* During war, 5,101,000*l.*—East India imports for three years of Peace, 3,183,000*l.* For the same period of War, 5,617,000*l.*—Exports of British manufactures to America, three years of Peace, 3,694,000*l.* For the same period of War, 6,232,000*l.*—British manufactures, &c to our colonies for three years of Peace, 747,000*l.* War in the same period, 1,224,000*l.* British manufactures exported to the Continent of Europe, 1,530,000*l.* War, 2,145,000*l.*

On the Report of the Address Mr. Windham and Dr Lawrence, Mr. C. Wynn, and Mr. Elliot, delivered their sentiments in opposition to the Preliminaries of Peace. The Secretary of War, Mr. Wilberforce, and several other members, spoke in defence of them; after which the Address was passed without a division.

On the 12th of November, both houses gave their unanimous Thanks to General Sir John Heley Hutchinson, to Admiral Lord Keith, to Admirals Rainer, Blanket, Bickerton, and Warren, and to the officers, soldiers, sailors, and marines, under their command, in, and on the coast of Egypt.

The Convention with Russia was the subject of discussion, in both Houses, on the 13th of November. The principal speakers, in the Lords, were Lord Grenville and the Lord Chancellor. The former delivered a speech of great length, and ability, the chief object of which was, to convince their Lordships of the perplexity, and even danger, that must inevitably arise from the wording, and the terms, of the Convention, as it now stood, and to prevail on his Majesty's Ministers to adopt such new arrangements as might, before it was too late, prevent the evils he dreaded.

The Lord Chancellor made an able reply, though he rose under an embarrassment which he was not ashamed to acknowledge.

The Address of Thanks to the Throne passed without a division, as it also did in the Commons.

In the House of Commons, on the 21st of December, Mr. Windham wished to know, whether, in the progress of the pending negotiations with France, any definitive arrangements had been settled, relative to the integrity of Portugal. It was well known, he said, that previously to our having formed the preliminary treaty with France, France had, *unknown to us*, formed another treaty with Portugal, by the operation of which the stipulations contained in our treaty, in favour of the latter, would be rendered completely nugatory; were this suffered to pass, we must be considered as submitting to a most scandalous fraud. Mr. Addington (the Chancellor of the Exchequer) replied, that he had no hesitation to declare, that his Majesty's ministers had every authority, short of actual and definitive signatures, to rely that the treaty of Badajos was to be considered, on all sides, as the basis of definitive arrangement with regard to Portugal, and that the treaty of Madrid was to be annulled.

On the 28th of December, in the House of Commons, Mr. Thomas Grenville expressed his apprehension, that the Noble Lord at the head of the foreign department, would be induced to lower his tone, in the pending negotiation, and that much worse terms would be obtained, in consequence of his Majesty's Ministers having suffered Bonaparte to send out, into the neighbourhood of our valuable and vulnerable colonies, so considerable an armament, as that which was well understood to have lately sailed from the harbour of Brest; and he wished to know, if Ministers possessed any consolatory information on that alarming subject. The Chancellor of the Exchequer declined entering into any explanation as to the sailing of the armament, or the precautions which we had adopted relative thereto; but assured the Honourable Gentleman, that the circumstance would not induce the Noble Lord (Hawkesbury) to lower his tone in the pending negotiation.

COURT OF CHANCERY, MARCH 4.

In the cause of the University of Cambridge, and Messrs. W. J. and J. Richardson, Booksellers, in London, respecting an Injunction restraining the sale of certain Bibles and Common Prayer Books, printed by the King's Printer in Scotland, the Lord Chancellor has given judgment. His Lordship was of opinion, that there was that species of right and probable title vested with the University,

which authorized him to grant an Injunction, till the issue should go to a jury; consequently the Injunction was confirmed His Lordship, in answer to a question put by Mr Plomer, observed, that the Injunction would not prevent the Booksellers from exporting Scottish Bibles to foreign countries, though it would restrain the sale of them in this country. They might also be brought to London, for the purpose of immediate exportation.

IN THE EXCHEQUER.

The Attorney General v. *John Gregory.*

Before the Lord Chief Baron and a Special Jury.

The Counsel on the part of the Crown, stated to the Court and Jury, that this prosecution was commenced by order of his Majesty's Commissioners of the Stamp Duties, to recover of the Defendant penalties to the amount of 900*l.*, for a too common and injurious fraud upon the revenue, of giving receipts upon unstamped paper. One mode amongst others adopted by the Defendant in giving receipts, was what is too commonly used by most tradesmen at the foot of their shop bills for goods; viz. writing the word "*cash*" opposite the sum paid. But he had recourse to another ingenious device, which he supposed would secure himself from any penalty, if his customers were satisfied to accept such receipts; viz by writing "*the day of the month and the year*" on which the money was paid, and the letters "*A B C.*" at the foot of the bills of parcels which he delivered to his customers, as a discharge for the sum paid. These facts being proved, his Counsel said, the case was so fully made out, that he would not trouble his Lordship, and the Gentlemen of the Jury, and requested the Counsel for the Crown to accept a verdict for such penalties as would be a lesson to the Defendant in future, and others guilty of similar practices It was therefore agreed under the direction of the Chief Baron, to take a verdict for penalties to the amount of 160*l.* which, his Lordship said, he hoped would operate as a caution to others, who were in the habit of defrauding the receipt duty; and he trusted they would not in future, subject themselves to such heavy penalties for so trifling a sum, and which moreover they have a right by law, to charge to their customers.

POSTSCRIPT.

29 March. This morning one of the Secretaries of the Marquis Cornwallis arrived in Town, bearing the DEFINITIVE TREATY of PEACE, which was signed at Amiens on the 27th instant, by his Majesty's Plenipotentiary, and the Plenipotentiaries of France, Spain, and the Batavian Republic.

V. OBITUARY.

In the 107th year of her age, at Penzance, in Cornwall, Mrs. SAINT HILL, a widow lady. She was daughter of General Ingoldsby, who nobly distinguished himelf, under the Duke of Marlborough, at the battle of Blenheim.

Aged 103, at Sahurs, in the Department of the Lower Seine, MARIE BULOC;—aged 102, at Carneymuck, Downshire, DAVID JAMISON; who both retained the use of their faculties to the last.

Aged 101, at Amsterdam, HENRY KLOS.

In her 100th year, in the Parish of St Mary the Great, Cambridge, SARAH BROWNE. She had not spoke for two years, except about two hours before her death, when she recovered the use of her speech.

Aged 99, at Clipsham, Rutlandshire, Mrs. SARAH BERRIGE, whose death originated in a scratch on the hand by a pin, which, being neglected, festered, and ultimately proved fatal.

Aged 99, at Warton, near Lancaster, THOMAS LAWRENSON

In his 99th year, at Glenrinnes, Scotland, Mr WM. STUART.

In his 98th year, in Whiteclay Dale, near Rochdale, JOHN FIELDING; leaving a brother aged 96, and a sister in her 93d year. Four years since, another sister died, aged 96; and their father, Nicholas Fielding, died in his 101st year. The father and sons had been employed as shepherds

Aged 96, Mr. JOHN PRICMORE, of Witham, who could read the smallest print to the day of his death.

At Whitworth, W. TAYLOR, called the WHITWORTH DOCTOR; a farrier, who, with his brother of the same profession, acquired such skill as bone-setters, and so much fame by cheapness and singularity of prescription, that thousands of patients from all parts flocked to them They have frequently bled a hundred persons on a Sunday, and have been known to purchase from their Druggist a ton of Glauber's Salts at one time.

The Right Hon JOHN FITZGIBBON, Earl of CLARE, Lord High Chancellor of Ireland. He died of an hœmorrhage, on Thursday, 28th Jan at his house in Ely-place, Dublin, after a lingering and painful illness. His Lordship had never recovered the severe accident that befel him last summer in Hyde Park.

At Cadhay, near Ottery, Devon, the Right Hon. LORD GRAVES, of Thankes, in the county of Cornwall, Admiral of the White.

At his house at Twickenham, 2d Feb in his 89th year, the Right Hon. LORD MENDIP. His Lordship was the oldest political character of his day, and a man of great ability and learning.

At Richmond, Surry, in the 71st year of his age, JOHN MOORE, M. D. Author of many well known productions

At an advanced age, the Rev. ALEXANDER GEDDES, LL. D., whose new translation of the Holy Scriptures, of which part only has been yet published, is conducted in a daring and licentious spirit of criticism.

WM. JOLLIFFE, Esq M. P. for Petersfield, walking in a field adjoining his house, at Mitcham in Surry, where a number of labourers were employed upon some improvements he was making, fell into a pit, broke the spine of his back, and fractured his skull in several places. He lay a short time in that situation; but assistance being near, he was conveyed to his house, where he languished a few days, and then expired.

On Sunday, 28th February, as the Rev. Mr. SMITH, Rector of St. Michael's, Winchester, and one of the Minor Canons of that city, was performing his afternoon duty in the Cathedral, and had just read the text of his Sermon, suddenly his voice faultered, and he fell back lifeless. He was immediately taken home, but every endeavour to restore him proved ineffectual.

Miss WILKES, the daughter of the celebrated John Wilkes, Esq invited a party to her house, the corner of South Audley-Street, Grosvenor Square; but in the afternoon she was suddenly taken ill, and at one o'clock she expired.

As the Grand Guard was parading in front of the Government House at Plymouth, the venerable Major LA ROCHE, of the East Regiment of Devon Militia, fell down in a fit of apoplexy, in front of the line, and expired instantly. He was 82 years of age, and had been 44 years in the regiment.

March 2, died at Woburn Abbey, Bedfordshire, in the 37th year of his age, FRANCIS, DUKE OF BEDFORD. His disorder was a stranguled hernia, which it was found impossible to reduce by any other means than a surgical operation. This necessary expedient was not however resorted to, (his friends persuading him to wait the arrival of farther surgical aid from town) until a mortification had begun its fatal progress, and rendered hopeless every idea of relief from human skill.

Much having been said respecting the character of this Nobleman, our readers will perhaps expect from us some observation on the subject. We believe him to have possessed many amiable and estimable qualities; and to have benefited his country, in no inconsiderable degree, by his unwearied assiduity in agricultural pursuits. In an age, indeed, in which attention to religious education is esteemed of so little moment in the higher ranks of society, and in which also infidelity has made so great progress, it would perhaps be unreasonable to expect, that in the eulogium made on public characters, the qualities which distinguish and characterize the Christian should be brought particularly into notice. We were not therefore surprised to find, that in the eloquent and copious panegyric, which was made on the Duke of Bedford, by Mr. Fox, in the House of Commons, the virtues ascribed by him to his political and personal friend, were those which might belong to an age antecedent to the promulgation of Christianity.

There was a period in the British history, when the deaths of our most respectable men of rank were usually marked by some profession of a belief in a life to come, and of confidence in the Mediation of a Saviour. The new philosophy had not yet diffused itself. The Christian hope supported the dying Patriot; and it not only sustained, it also consoled and animated him. It was a refuge, both in pain and sickness, and in the view of death. It reconciled him to separation from the dearest and most affectionate kindred, and it formed a counterpoise to worldly dishonour and degradation. "I have troubled you too long," said Lord Strafford to his Judges, "much longer than I should have done; but for the sake of those dear pledges which a saint in heaven has left me. And now, my Lords, for myself, I have long thought that the afflictions of this life are overpaid, by that eternal weight of glory which awaits the Christian. And so, my Lords, even so, with the utmost tranquillity I submit myself to your judgment, whether that jugment be life or death. Not my will, but thine, O God, be done." "I thank God," said he, as he prepared himself for the block, "I am no way afraid of death, nor am daunted with any terrors; but do as cheerfully lay down my life at this time, as ever I laid myself down when going to repose."

When that ancestor also of the late Duke of Bedford, to whom Mr. Fox alluded as a martyr in the cause of liberty, was about to die, he sent to Mr Baxter his hearty thanks for his book of Dying Thoughts; "which," says he, "have made me better acquainted with the other world than I was before; and have not a little contributed to my support and relief, and to the fitting me for what I am to go through."*

And in his last Speech, when about to be executed, he thus expressed himself, "But the will of the Lord be done, into whose hands I commend my Spirit! and trust that thou, O most merciful Father, hast forgiven all my transgressions, and the sins of my youth, and all the errors of my past life; and that thou wilt not lay my secret sins and ignorances to my charge, but wilt graciously support me during that small time of life now before me, and assist me in my last moments, and not leave me to be disordered by fear or any other temptations, but make the light of thy countenance

* Note, Vide Preface to Baxter's Thoughts, by B. Fawcett. Vide also Lady Russell's Letters.

to shine upon me. Thou art my sun and my shield; and as thou supportest me by thy grace, so I hope thou wilt hereafter crown me with glory, and receive me into the fellowship of Angels and Saints, in that blessed inheritance purchased for me by my most merciful Redeemer, who is, I trust, at thy right hand, preparing a place for me, and is ready to receive me, into whose hands I commend my Spirit!"

We lament to see that kind of virtue grow out of date, which results from Christian principles. It is a virtue suited to every rank. It is the best ornament of the Peer, and it ennobles the meanest Commoner. It regulates the private as well as the public life, and it constitutes the truest patriotism, since it includes every useful exertion, and effects much good, while it no less avoids doing any harm, by substituting an universal in the place of a partial morality.

Dying unmarried, the late Duke is succeeded in his honours and estate by his brother, Lord John Russell.

TO CORRESPONDENTS.

B. T. on *the late Scarcity*, in our next.

To be admitted:—Peter O'Leary's *Letter on the Anti-Jacobin Review.*—Bishop Hall's *Letter*,—Wayring's *Thoughts on Timothy and Titus*—L. R.'s *Horæ Vectenses, No I*—A Wellwisher's *Letter.*—*Thoughts on the Sabbath*, which the writer is requested to finish.—*Letter from* J. L.—Minimis's *Query.*—*A Review of* Mrs. West's *Letters to her Son*, will appear, if possible, in our next Number.

Under consideration:—*Verses*, by James.—Anonymous *Reflections on Mat.* xxvi. 41.—Spectator.

The "Verses written at "Midnight," and the "Ode on the Spring," by N H., cannot be admitted.—If J. G., on "Friendly Societies," could compress his thoughts into the compass of a short Essay, they might be useful.—H. P. J. has our thanks for his suggestions His last communication will not exactly suit our purpose.—C. E. on "the Cup of Salvation" is left at the Publisher's.